

Arthur Miall

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THE

# Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1095.]

LONDON: WEDNESDAY, OCTOBER 31, 1866.

PRICE { UNSTAMPED .. 5d.  
STAMPED..... 6d.

## CLAYLANDS CHAPEL, CLAPHAM-ROAD.

The Rev. BALDWIN BROWN proposes to deliver a course of SUNDAY EVENING LECTURES on ANGLICAN IDOLATRY. To commence on SUNDAY EVENING NEXT, November 4. Subjects: 1. The Natural Proneness to Idolatry. 2. The Idolatry of the Priest. 3. The Idolatry of the Sacrament. 4. The Idolatry of the Word. 5. The living way by which we draw near to God.

## TOLMERS-SQUARE CONGREGATIONAL CHURCH, HAMPSHIRE-ROAD.

The Rev. HENRY SIMON, late of Castleford, Yorkshire, will COMMENCE his MINISTRY in the above Church on SUNDAY NEXT, November 4th, 1866.

Services: Morning, at Eleven; Evening, at Half-past Six.

## THE KEBLE MEMORIAL.

SUBSCRIPTIONS FOR THE PROPOSED COLLEGE AT OXFORD, IN MEMORY OF THE AUTHOR OF "THE CHRISTIAN YEAR."

It is proposed to give public and permanent expression to the love and reverence entertained for the Author of "The Christian Year," by building and endowing a College or Hall, at Oxford, worthy to take its place among the stately foundations of ancient days, and to call it by his name.

Here young men, whom want of means would otherwise deprive of a University education, may, at a very small cost, be trained as Christian gentlemen—many of them, it is hoped, as Pastors of the Church he so much loved.

The Committee earnestly invite all who have been taught, comforted, and strengthened by this sweet Singer of the Church to join in this tribute to his memory.

### NAMES OF COMMITTEE.

(Those marked \* are also Trustees.)

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- Clergymen and laymen in any part of the United Kingdom, in the colonies, or in foreign countries, who are willing to aid in carrying out the objects of the KEBLE MEMORIAL, are invited to communicate immediately with the Hon. Sec., to arrange plans for collecting and remitting contributions to the fund.
- Subscriptions may be spread over five years without becoming a claim on the estate in case of death, and should be paid to the Hon. Treasurer, or to the account of the Trustees, at Messrs. Herries, Farquhar, and Co., 16, St. James's-street, S.W., London; the Bank of England, Western Branch, Burlington-gardens, W.; Messrs. Parsons and Co., Oxford; or Messrs. Mortlock and Co., Cambridge.
- HENRY E. FELLOW, Hon. Sec.
- 3, Waterloo-place, S.W.
- N.B.—Cheques sent to the Hon. Sec. should be crossed, "Herries and Co.," and Post-office orders made payable in St. James's-street.

## CONGREGATIONAL SCHOOL, LEWIS-HAM, for the EDUCATION OF the SONS OF MINISTERS.

The following were the successful Candidates for admission to the above School at the Election on Tuesday, 30th October at the Mission House, Blomfield-street, London:—

1. Briggs, C. A.	..	..	..	..	9239
2. Close, D. J.	..	..	..	..	1308
3. Gay, G. C.	..	..	..	..	1816
4. Hurman, B. S.	..	..	..	..	1314
5. Telfer, F. P.	..	..	..	..	1716

JOSIAH VINEY, Hon. Sec.

## MIDLAND RAILWAY.

NEW ROUTE between MANCHESTER and the MIDLAND COUNTIES, and LONDON, through the PEAK DISTRICT and MATLOCK.

The Midland Railway Company's Direct Route to and from MANCHESTER, will be OPENED for PASSENGER TRAFFIC on THURSDAY, November 1st. Trains will run between DERBY and MANCHESTER, in connection with Trains to and from the whole of the MIDLAND SYSTEM.

Through Carriages between Manchester and London by all direct Trains.

For Particulars of Trains, see Time Tables for November, issued by the Company.

JAMES ALLPORT, General Manager.

Derby, Oct., 1866.

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# THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1095.]

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## Eccelesiastical Affairs.

### THE CHURCHES AND THE WORKING MEN.

A LETTER addressed to us by the Rev. Edward White, submitting a "Proposal for a Conference on the relation of the working classes to Christianity," and inserted in our columns of Correspondence this week, will doubtless command, as it deserves, the most serious attention of our readers. The broad fact in respect of which Mr. White makes his suggestion, is unhappily too notorious to require formal proof. It is this—that in England, whatever may be the case elsewhere, the vast majority of persons who, by their skilled or unskilled labour, earn weekly wages, and of persons, hardly less numerous, who in our great cities pick up from day to day a precarious subsistence, together comprehending what we have been accustomed to call "the working classes," are almost wholly beyond the range of our religious institutions; feel no interest in them, put no faith in them, derive no benefit from them save such as may indirectly reach them, and are not only content, but prefer, to live entirely apart from, and independent of, their spiritual work and influence. This fact is a deeply-humiliating one for all sections of the Christian Church in this land, and, what is infinitely worse (at least if the teachings of Christianity are as we believe Divinely sanctioned), it is one which associates with itself immeasurable loss to the large and important class whom it concerns. It may be a question whether for many generations past, the truths of Christianity, or even the mechanism of Christian organisations, have had a wider or a firmer hold, proportionably, upon this section of society than they have in the present day—but if that question could be answered in the negative, we do not see how it would improve the aspect of existing facts. It can hardly be a satisfactory explanation of our own failure to be able to prove that our forefathers failed in the same direction, and to a like extent. The reflection would only come back to us with augmented force, to pain our feelings and stagger our efforts, that the churches in this country have never yet succeeded in so presenting and commending "the Gospel of the grace of God," as to win for it the hearty trust of the great body of working men.

It may be urged—indeed, it is urged by some—that the alienation of our wage-earning class from the truths and institutions of Christianity, is negative rather than positive—partakes far more largely of the nature of indifference than of hostility—has its rise in political and social rather than in religious causes—and is kept up mainly by the *esprit de corps* of the class, and therefore proves nothing against the efficiency, in all ordinary cases, of existing Church machinery. It may be so. In view of the facts which have come under our notice, we are

not prepared to say that such allegations are devoid of a foundation in truth. But if it be so, it is of the utmost importance that the fact should be clearly ascertained, and that the fitting mode of dealing with it should, if possible, be devised. To go on unintelligently and uselessly multiplying agencies and means which, owing to the overwhelming counteractive force of specific obstructions, produce no sort of desirable effect, is a mere waste of energies that, under better direction, might produce fruit, instead of increasing, as they have now a tendency to do, existing barrenness. The means that we usually employ lack either power to effect the spiritual change we contemplate, or aptitude to reach the classes we would fain, for their own sakes, win to Christ. On either hypothesis, our first desideratum is to elicit, if possible, a clear diagnosis of the case, that we may know what is the suitable remedy, and how it may be most efficaciously applied. Clearly, there is a fatal hitch somewhere. What is it? Where is it? Who is responsible for it? How may it be removed? These are questions which it is unspeakably important to be able to answer with some definiteness and authority. Mr. White, if we correctly understand him, proposes a conference in which the religious earnestness of the churches on the one hand, and thorough knowledge of, and sympathy with, the working classes on the other, should be well and fairly represented, and should frankly and fully discuss these questions, in the hope of ultimately obtaining a true insight into the present state of things, and of thereby getting some idea of the manner in which it should be dealt with. We think his suggestion wise, seasonable, and practical, and earnestly trust he will meet with the readiest encouragement and the heartiest co-operation from both parties.

It has, no doubt, occurred to our friend and correspondent, as it would probably do to most thoughtful men, that the practical value of such a conference as he has proposed must mainly depend upon the representative worth of those who take part in its proceedings. To comprise within a small and manageable compass such a selection of individuals as would fairly, honestly, and ably bring out the views which govern large bodies of men in relation to this matter, will be no holiday task for any who may attempt it, and, unless done with care, discrimination, and impartiality, had better not be attempted at all. To be successful, or even to promise success, it will demand a determination on the part of those who undertake the work, to employ all suitable means to assemble the very best, and, in their respective spheres, the most authoritative, men that can be discovered. As we presume the chief object of the conference would be a free comparison of differing opinions, an elucidation of pertinent facts, and mutual consultation with a view to a full understanding of the case, rather than deliberation on any proposed modes of action, no pains should be spared to secure the presence of men whose statements, opinions, and reasonings, would distinctly and adequately express the sentiments which most widely prevail among the working classes. It is perhaps even more imperatively necessary that the Churches should learn what is thought of them by those who persistently stand aloof from ecclesiastical organisations, than that the working men should gain correct information of the views entertained by the Churches of themselves—or, to speak with greater exactness, more difficulty will have to be mastered in securing the former than the latter result. We trust that, in the event of Mr. White's proposal being followed up, nothing that is requisite to the efficiency of the conference, especially in this respect, will be sacrificed to haste or slovenliness. It would be better to spend months in preparation than to bring together, in the course of a week or two, a meeting that would carry with it but little moral weight.

Out-spokenness, tempered, of course, with the respect that is due to the opinions, feelings, and even the prejudices of others, will be indispensable to the usefulness of the proposed conference. We entirely concur with our correspondent that "it should be a gathering and free Parliament of men representing as much as possible the two English nations of church-goers and non-church-goers; and therefore should not be composed of any persons except those who could both endure much free speech, and would themselves not shrink from the employment of the same instrument of usefulness, having the fear of no functionaries whatever before their eyes." The one all-important subject would be to get at "the truth, the whole truth, and nothing but the truth" affecting both sides—and hence both sides must be prepared to listen to much that will pain their feelings. The process, however, need not be made offensive, and to minds of manly mould it will be patiently, if not cheerfully, submitted to, for the sake of the results.

We commend the project to the best consideration and the devoutest sympathies of our readers. We hope it will not be permitted to fall to the ground. We suggest the desirableness of further correspondence on the subject, and it will give us the highest gratification to learn that steps are being taken to convert the proposal of Mr. White into a practical experiment.

## ECCLIASTICAL NOTES.

THE heroic and indefatigable Archdeacon Denison is again before the public; this time, however, as defendant instead of plaintiff. A clergyman of high character and deservedly high reputation, the Rev. W. C. Lake, formerly one of the Education Commissioners, has ventured to remonstrate with him on account of some strong language used at the Church Congress. The Archdeacon, when at York, described the Conscience Clause as "the most shameful, the most obnoxious, the most deadly; this disgraceful attempt, based simply on the saving of a few paltry pounds—if they fail to get rid of Mr. Lingen's autograph, then—perish the grant." Mr. Lake considers such language not justifiable; remarks that there are many eminent clergymen who are prepared to uphold the clause as a mere matter of justice, and rebukes the Archdeacon for using such "violent language," and making such "a careless statement of facts." It is not everyone who would have the courage to assail the Archdeacon of Taunton. He is one of the most skilful masters of fence in the army of the Established Church militant, and possesses a peculiar faculty for saying the most outrageous things while standing in the mildest attitude, and for hitting the hardest blows without making any apparent effort. His treatment of Mr. Lake is the treatment of an old swordsman to a raw recruit—contemptuous and insulting. He plainly tells his reverend correspondent that he is "not accountable" to him, in any capacity for what he may say, and that it is "simply absurd" to make such charges against "George A. Denison." Mr. Lake acknowledges that the Archdeacon has a right to decline a reply, but repeats that his words are neither "manly nor creditable," and that his language "amongst clergymen at least is scarcely equalled for its violence." The Archdeacon's rejoinder is that it is "worse than useless" for Mr. Lake to write to him, that the correspondence is closed, and that he shall publish it in the *John Bull*—where we have read it. "George A. Denison" reminds us, in this instance, of a notorious New York editor, who was accustomed to receive a cow-hiding in the public streets of that city every two or three months for the insulting language which he had used towards private individuals. The next day the editor always published, in his own paper,

a full description of the encounter, with a catalogue of the precise injuries done to him, and the character of the marks left on his person. The public came at last to conclude that it was of no use to continue cowhiding such a man. After George A. Denison's publication of this correspondence, Mr. Lake will probably come to a similar conclusion.

We devote a considerable portion of our space this week to the progress of the Ritualistic controversy. It is strange that none of the Church writers on this subject have noticed a remarkable historic parallel. A hundred and fifty years ago the precise doctrines of the Ritualists were held by the Nonjurors. The Nonjurors did not indulge in the histrionic diversions of the High-Churchmen of our own day, and would probably have felt it difficult to reconcile such pastimes with the old practice of the Church from which they had withdrawn. We find them, however, failing in sympathy at home, doing exactly what the Ritualistic section of the Church has been doing. They made, amongst other things, a formal proposition to the head of the Greek Church for the inclusion in one fold of the "orthodox Oriental Church and the Catholic remnant in Britain." They abjured the term Protestants just as our Ritualists do; some of them contended that the alterations from the first Liturgy of Edward VI. were made to suit the prejudices of Calvin; and that therefore they ought not to be observed; they mixed wine with water in the communion; they held that the faithful "do verily and indeed receive the body and blood of Christ in the Holy Eucharist" and they ignored all who did not agree with them on these points. This sect began with eight bishops, including an Archbishop of Canterbury, and four hundred clergymen, and in a remarkably short time dwindled to nothing. Shall we add, *verb. sap.*?

The *Clerical Journal* is of opinion that Church authority in England is prostrated. "Church authority." Where has it been since the time of Laud? It is pretty generally understood that no bishop is willing to prosecute the Ritualists. The question presents itself to the Episcopal mind in a very material shape. If it costs 2,000*l.* to prosecute a Bonwell for notorious immorality, what will it cost to prosecute a ——— for questionable Ritualism? The *Clerical Journal* says:—

Like all who enter on wrong courses, and refuse to be warned, these Ritualists are given over to strong delusion, and persuade themselves that they can set at defiance lawful authority, and despise the voice of the Church with impunity; but the very audacity of their temper and movements is provoking the English people, and ere long repression will become inevitable. God grant that it may come by the exercise of lawful power, and not in the shape of popular outbreak and fury! We strongly feel that there is danger of the latter, and not the less because there is the calm quiet which so often precedes the storm.

Does the *Clerical Journal* know that much of this has nothing whatever to do with religion? The people go to St. Alban's because Drury-lane Theatre is not open on Sunday.

The so-called "Catholic" journals visit the *Times* and the correspondence which has been printed in its columns with ineffable scorn and contempt. The *Church Review* considers that the thunder is in his "nonsense vein." The "Catholic" party, it says, is the most active school in the Church of England. It is a sign of the revival of religious life in the Church of England. It has a "preponderating representation of the intellect, the learning, and the piety" of that Church. It is "thriving and moving." Lastly, it quotes the unfortunate journal against itself. "Three months and a-half ago, it said, 'There is nothing in the doctrine of the Church of England to hold them [the Catholic school] back. Strictly and philosophically the peculiar view of the Church of Rome are a mere infinitesimal addition to the stupendous doctrines which the Church of England holds in common with it.' Now, it says, 'That there is a profound antagonism between the Church of England and Roman Catholicism is a plain broad fact.'" The whole course of the *Times* is finally condemned as "flighty nonsense." The *Church Times* is not more respectful. "Fire and faggots" is the title of its article on this subject, and it compares the Thunderer's roar to "the uplifted voice of a costermonger's donkey." To one remark we have a right to take particular exception.

If the *Times*, ignorant as it is of all that concerns the English Church, were even alive to the state of Nonconformist opinion, and had some more trustworthy informant than its illiterate Beemaster (who is also probably the "Churebman" that protested against the Archbishop of Canterbury helping Bishop Eden at Inverness), it would see that this very question of Ritualism is agitating the sect deeply, and they are casting about for some means to retain their hold on the young men who are saving them in shoals for the superior attractions of Catholicized churches.

All this is not very edifying, and if the "Catholic" school—the Church of England *par excellence*—can-

not conduct its controversies in a slightly more dignified style, it will soon sink into contempt as well as aversion.

We are glad to notice that the remarks made in these columns a short time since on the necessity of appointing a gentleman on the Charity Commission who shall represent the interests of Dissenters, have been followed up in the *Liberator*, which contains the subjoined letter on this subject:—

The suggestion of your correspondent that a commissioner should be appointed specially to represent the Nonconformist churches is a very valuable one. I have personally witnessed in several transactions with the Commissioners an evident leaning to the side of the clergy and to the interests of the Establishment; and, in one case, but for my interference, a scheme for handing over a free school to the Church would have been successful, and that in a town in which there were a majority of Nonconformist inhabitants. After the declaration of one of the solicitors of the Commission, at the Bristol Church Conference, to the effect that exclusive dealing ought to be resorted to by Churchmen to arrest the spread of Dissent, it is clearly necessary that Nonconforming interests should be protected at that board. Let the Liberation party insist upon this obvious act of justice, and give the Liberal party no rest till it is conceded, and it will be granted as soon as they are in power again. I am not sure that a little pressure put upon the present Government might not accomplish the object. It is impossible to overstate the importance of the question.

#### THE LIBERATION SOCIETY.—THE SEASON OF 1866-7.

(From the *Liberator* for November.)

The new season has been commenced earlier than usual—and well commenced—by the holding of the recent conferences and meetings in Wales. With November the work will begin in England; and we hope we are not mistaken in expecting that the new campaign will be both an energetic and a successful one. We do not believe that the Reform agitation will stand in the way; for that has induced a state of political and mental activity eminently favourable for the diffusion of the Society's principles. One reason why Parliamentary reform is wanted is, that ecclesiastical reform may be secured, and that, in the present day, must be more or less in the direction of religious equality. Moreover, as a large number of our fellow-countrymen will soon be invested with the franchise, it is of great importance that they should be induced to use it with a view to equitable legislation in regard to ecclesiastical matters. The disturbed condition of the English Establishment is another inducement to Liberators to work harder than they have ever done. A large number of Episcopalians are just now in a state of alarm and depression, occasioned by the conduct of many of their clergy, which disposes them to look for relief to a quarter from which at one time they would have refused to receive it; and if ever we had to speak a word in season it is now.

The annual meeting of the Society's Manchester branch is to be held in the Free-trade Hall, on Tuesday, the 6th of November, when Mr. Cheetham, M.P., will preside, and several other members of Parliament are expected to be present. The Society will be represented on the occasion by a deputation composed of Mr. Edwards, the Treasurer, and Mr. Carvell Williams, the Secretary, the Rev. Charles Vince, of Birmingham, and the Rev. H. W. Parkinson, of Rochdale.

In the same week, the Rev. W. Walters, of Newcastle-on-Tyne, will lecture for the Society at Wakefield (November 6th), Barnsley (7th), Bramley (8th), Halifax (9th), and on the 8th November Mr. Carvell Williams is to attend a *soirée* of the Anti-Easter Dues Association at Batley.

In the next week, the Rev. N. T. Langridge is to commence a series of lectures, which will include Newport Pagnell, Fenny Stratford, Aylesbury, Stony Stratford, Banbury, and other places in that district.

In the week commencing Monday, the 19th of November, the secretary and the Rev. H. W. Parkinson are to address meetings at Bristol, Plymouth, and other meetings in the West of England, and arrangements are also making for lectures by the Rev. J. Stock, of Devonport, in several of the Cornish towns.

On the 14th November, the Rev. J. G. Rogers, of Clapham, is to address a meeting of the Dundee Auxiliary; and, in the first week of December meetings will be held at Leeds, Bradford, and other places in Yorkshire, which will be addressed by Mr. Cossam, of Bristol, the Rev. J. A. Picton, of Leicester, Mr. Carvell Williams, and other gentlemen.

As the time available for meetings this side Christmas is now but limited, communications are invited in respect to other places than those now named. More especially is it desirable that the Society's friends should hold themselves in readiness for the resumption of the lecturing system, which proved so successful last season. We hope that no place where a lecture would be useful will be omitted; for which purpose the services of a larger number of lecturers will, if needful, be called into requisition.

#### BISHOPS.

[BY A CLERGYMAN.]

Some men, who seem to be in total ignorance of the true spirit and real tendency of the age in which they are living, are advocating an augmentation of the State Episcopate. But, to speak within the narrowest bounds, one may safely say that England and Ireland will never submit, never unwisely and irreligiously condescend to increase the number of their State or political bishops.

I. Because the position which a State bishop is chosen to occupy is utterly unchristian; being clearly antagonistic to all the teachings of the Christian Scriptures, and alien in every particular to the Christian spirit, which acknowledges but the one Divine Master, whom it would have all men freely and thoroughly to serve, according to their individual perceptions of duty; whilst it is wholly set against the desire of lording it over any, even the least, portion of the Lord's heritage.

II. Because a State episcopacy is the artificial foundation of a State ecclesiasticism, which is falsely set forth and magnified as a living branch of the Christian Church; whereas the latter, as the Gospel teaches, is a kingdom which is not of this world, being higher than all external polity, and wholly independent of it, but descends from the Lord, the Head, to dwell in all benevolent and enlightened souls, irrespective of any ecclesiastical name or belief; all men in whom the living and true Church is thus formed endeavouring faithfully to bring down its holy and charitable influences to bless and regenerate the world.

III. Because a State episcopacy, with the ecclesiastical mechanism it supports, is a political organisation which interferes with the free and healthy action of the State; bishops for the most part being unacquainted with the vast and complex requirements of society for its real well-being, and as a body being always arrayed against freedom and progress.

IV. Because a State episcopacy, in maintaining a State ecclesiasticism, keeps up the profession of lifeless and pernicious doctrines—doctrines, too, which give pain to conscience, and set all sober reason and common sense at defiance, and which have necessarily failed to Christianise even a single village.

V. Because State bishops, who are vowed to keep things as they are, are obliged either to evade the responsibilities of their office, or, however amiable they may be, to act as tyrants towards even the best of the clergy, whenever these for conscience' sake and for the sake of God's Church in man, endeavour to shake off their dogmatic fetters, and to teach freely what they believe in their hearts to be the Gospel of loving kindness and righteous dealing.

VI. Because a bishop, who is only a human being, is too often feared and fawned upon by his clergy, to the depression of all manly independence and straightforwardness, and to the growth of mean servility and hypocrisy; thus thwarting what no one can doubt is the will of God respecting them, and cowering and weakening their own souls.

VII. Because State bishops, maintained at very great expense by a country in which there is a deplorable amount of abject poverty, and in which thousands upon thousands of people of most industrious and economical habits have the utmost difficulty in obtaining the scantiest necessities of existence, do not render an adequate return to society for their high worldly positions and exorbitant endowments; no city, in its trade, its manufactures, its morals, or in any other respect, being benefited or morally improved by its bishop.

VIII. Because by giving bishops to one sect, and paying them enormously out of funds drawn from the whole country, the State is guilty of injustice and offensiveness towards all bodies of Nonconformists.

IX. Because State bishops are in a position which interferes with their own true development, and stiffens them into artificial characters, often playing a pitiable part, such as "consecrating" a portion of God's earth, as if ought which He creates were in need of a supplemental blessing from any man, and "giving authority" to clerical candidates to preach the Gospel, as if any but God could give such authority, or as if the God-given power of preaching acceptably any less undoubtedly involved the duty of preaching than the power of vision with which the eye is gifted involves the duty and responsibility of using that organ to see with.

X. Because, setting all other objections aside, a State-appointed overseer of the clergy is necessarily inefficient and useless. With respect to the really conscientious discharge of ministerial duty, which must necessarily rest between a man and his Maker, no extraneous oversight or judgment is possible. With this solemn responsibility no stranger can intermeddle. As to open offences and disorders of life among the clergy, episcopal authority is for the most part avowedly inefficacious, the expense of legal proceedings against any beneficed clergyman being so great that they are rarely resorted to; while, on the other hand, the real degree of a bishop's personal acquaintance with his clergy is so small that the greatest scandals occur without his knowledge. Within my own experience, a curate, of more than twenty years' standing, who was a person of notoriously intemperate habits, was preferred by his own bishop to a benefice not far from the town in which he was accustomed regularly to drink, and where he was known by all the inhabitants to be a drunkard. I also know a clergyman who for many years has gone daily from drinking-house to drinking-house; who, when his drunkenness could be no longer tolerated in the parish church, was promoted by his rector to the living which he now holds; who has had a seizure of *delirium tremens* even when administering the supper of the Lord; who has been seen drunk by his parishioners times without number, and yet has never been arrested in his wickedness by his bishop. Only the other day, a creditable and respectable man said to the writer, "I could point out in one locality five clergymen who are drunkards."

The above reasons may suffice to show, not only that in this age of rapidly increasing intelligence, we shall have no additional weight imposed upon the incubus of our State bishops, but also that, for the

State's sake and for religion's sake, the State episcopate must be entirely abolished.

I may be excused for asking the press to give the widest possible circulation to my papers, seeing that their end is, as, with God's blessing which is never withheld, it shall continue to be, the emancipation of religion from State craft, bishop craft, priest craft, minister craft, and sect craft.

WM. HUME-ROTHERY, Clergyman.

3, Richmond-terrace, Middleton, Manchester.  
October 18, 1866.

### THE RITUALISTIC CONTROVERSY.

The *Times* has published abundance of correspondence on this subject during the past week. On Friday there were three or four columns of letters. One correspondent calls despairingly upon the bishops to do their duty; another would "arouse the laity," or "all discipline in the Established Church must cease"; a third, the Rev. R. H. Baynes, of Coventry, declares that the infection is spreading, and says:—

Only this very week I heard one of the soundest and ablest bishops on the English bench state that at nearly every dining-table the subject of ritual was the prevailing topic, and that ladies in general seemed willing to side with the extraordinary antics and the coloured stoles. It is high time that some steps were taken to stay the tide of such childish trifling with the great work God has committed to His Church to do. The laity of England will never stand this debased edition of the Roman apostasy; nor, I venture to add, will the clergy either.

Another correspondent of the *Times* calls for "a legally constituted tribunal, fully represented by the lay, to counterbalance the clerical element," to put down what the *Times* has characterised as "pernicious nonsense"; a fifth declares that if something effectual be not done "vast numbers of sincere members will leave the Church, disheartened and offended at the conduct of its heads and doubtful defenders." One writer believes he finds in the following extract from the Roman Catholic Catechism by Challoner, a high authority in the Church of Rome, the true character of the vestments now in vogue with the Ritualists:—

Q.—I should be glad if you would explain to me the order and ceremonies of the mass; and first, pray what is the meaning of the priest's vestments?

A.—The priest in saying mass represents the person of Christ, who is the high priest of the new law; and the mass itself represents His passion; and, therefore, the priest puts on these vestments to represent those with which Christ was ignominiously clothed at the time of His passion. Thus, for instance, the amice represents the rag or clout with which the Jews muffled our Saviour's face, when at every blow they bid Him prophesy who it was that struck Him.—St. Luke xxii. 64. The alb represents the white garment with which He was vested by Herod; the girdle, maniple, and stole represent the cords and bands with which He was bound in the different stages of His passion; the chasuble, or outward vestment, represents the purple garment with which He was clothed as a mock king, upon the back of which there is a cross to represent that which Christ bore on His sacred shoulders; lastly, the priest's tonsure, or crown, is to represent the crown of thorns which our Saviour wore. Moreover, as in the old law, the priests that were to officiate in sacred functions had by the appointment of God vestments assigned for that purpose, as well as for the greater decency and solemnity of the Divine worship as to signify and represent the virtues which God required of His ministers, so it was proper that in the Church of the New Testament Christ's ministers should in their sacred functions be distinguished from the laity by their sacred vestments, which might also represent the virtues which God requires in them. Thus the amice, which is first put upon the head, represents Divine hope, which the Apostle calls the helmet of salvation; the alb, innocence of life; the girdle with which the loins are begirt, purity and chastity; the maniple, which is put on the left arm, patiently suffering the labours of this mortal life; the stole, the sweet yoke of Christ, to be borne in this life, in order to a happy immortality in the next; in fine, the chasuble, which, as uppermost, covers all the rest, the virtue of charity. In these vestments the Church makes use of five colours; the white on the feasts of Our Lord, of the blessed Virgin, of the angels, and of the saints that were not martyrs; the red on the Feast of Pentecost, of the invention and exaltation of the Cross, and of the apostles and martyrs; the green, on the greatest part of the Sundays; the violet, in the penitential times of Advent and Lent, and upon Vigils and Ember-days; and the black upon Good Friday and in the masses for the dead.

"F. R. C." makes light of Mr. Skinner's threat of secession, believing that he exaggerates the numbers of the Ritualists. Dividing the clergy into three parts, he estimates that one third will contain those whose tendencies are decidedly Low Church; one third those who are decidedly High Churchmen; while the other third will embrace the undecided, the moderate, and the broad. From the High Churchmen who would alone be expected to secede "if the novel doctrine of the sacrifice in the Eucharist should be condemned by authority," must be deducted those who would bow to the voice of authority, and those "who would not give up their livings for the sake of a coloured vestment," and "have no intention of quitting the comfortable and independent positions which they hold in an Established Church." Therefore "F. R. C." does not think the seceders would be numerous. On the other hand he says:—

I should like to have a computation of the number of persons who will secede from the Church of England if the authorities will sanction such a return to practices against which our fathers protested even to the death. There are thousands, I am convinced, who are deeply attached to their Church, who have watched with gladness her progress out of the drowsiness and carelessness of past years, who have rejoiced in the growing taste of her members for nobler churches, for deeper solemnity

in worship, for improved singing, even for choral services where the congregation does not dissent, but who yet cannot away with this picking up of the old vestments of the Romish Church. What is the number of these?

"An Anglican, but not a Ritualist," complains that after twenty years' worship he has been driven from his church by these new-fangled follies, and says that the example of such metropolitan churches as St. Alban's is contagious. "Worked upon by some youthful enthusiasts, the incumbents of quiet Anglican churches are gradually worried into copying first one and then another of these innovations."

"Ignoramus" states the result of his researches on the vestment question:—

Having read so much about vestments lately, I referred to my "Cruden's Concordance," and I find that this word is used on only one occasion in the Scriptures, viz., at 2 Kings x. 22:—"And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments."

To Mr. Skinner's assertion that three-fourths of the English clergy believe themselves to be in possession of an absolving power, the Rev. R. D. Osborn, of Llangelly, replies by demanding a categorical answer to the following queries:—

Does a clergyman of the Church of England possess a power which has been delegated to him by God, whereby he confers upon a repentant sinner an absolution which has not already been accorded to him as a free gift by Christ Himself?

In case a clergyman should perversely refuse to put forth this power, would a repentant sinner be thereby excluded from all participation in the benefits of Christ's redemption?

In other words, is the curate of our parish in charge of a turnpike by which, unless he chooses to open it, I am hopelessly debarred from an entrance into heaven?

Or does he not simply exist as a sign-post which possesses no power of its own, but stands as the signification and demonstration of a fact which has been completely accomplished without its assistance?

"H. A., Major-General," thinks with "S. G. O." that to rely upon bishops to put down Ritualism is to "lean upon a reed," and in illustration mentions the following well-known case:—

The Rev. W. Acworth, an incumbent of thirty years' standing, having gone to reside for a time in Oxford, owing to family reasons, was so much struck by the innovations in doctrine and ritual introduced into some of the churches of that city that he wrote to the archdeacon and asked him to lay the matter before the bishop, who had just before publicly expressed his thankfulness that there were no complaints of such practices in his diocese.

Mr. Acworth enclosed in his letter a copy of a printed programme of the service held in one of the most fashionable churches of Oxford on the afternoon of Good Friday, where, with the exception of a psalm (which was not the proper psalm), the Prayer-book was not once used during the entire service—the congregation separating without even the benediction, while there was a marked approximation to Romish models, both in doctrine and ceremonial.

Having waited nearly a month, and no notice having been taken of the communication beyond a polite note from the archdeacon, saying he had "given the statement to the bishop," but "should not advise taking any further proceedings in the matter," Mr. Acworth appealed to the archbishop in a printed letter—a copy of which I enclose—and which has been publicly characterised in Oxford as "able, temperate, and gentlemanlike."

Within twenty-four hours of its publication, the hitherto silent bishop wrote with his own hand to the Rev. W. Acworth, desiring him at once to "surcease from ministering in his diocese," where for two years he had been doing gratuitous duty for a sick incumbent!

Some of the Tractarians are allowed to take up the defence of their views. "A. A." in reply to "S. G. O." denies that the Anglican Church is Protestant. She "must be judged by her laws and canons, which are Catholic, and not by the assertions of Puritans or Latitudinarians in her fold, who are anything or nothing just as suits their purposes." So "S. G. O." is requested again to read the Rubric which ordains that the Church ornaments he dislikes are to be the same as those used in the second year of Edward VI.

This is the law. "S. G. O.'s" party may try to repeal it, but they cannot honestly twist away from it as it now stands. If they try to revoke it, they assume to themselves greater wisdom than all the giants of the early Church, who as well as the most sensible of the reformers, approved the thing so obnoxious to "S. G. O.'s" party—the pooh-pooh, comfortable, easy-going, dining-out party in our Church.

The Rector of Chislehurst ridicules the protest of another incumbent against the clergy of the Church of England being described as priests. He says:—

Was not Mr. Mansfield himself told in the most solemn moment of his life that he was ordained as a priest? He went to the bishop as "a candidate for priest's orders"; he allowed himself to be presented before the bishop "to be admitted to the order of priesthood," according to "the form and manner of ordering priests." As he knelt he heard the words used over him, framed upon the commission of our Lord to His Apostles (St. John xx.)—"Receive the Holy Ghost for the work and office of a priest in the Church of God now committed unto thee." Will he tell the people of England that this was a "sham"—that he was then made, and has ever since been, a "sham" priest?

Surely, Sir, the people of England will consider him to be the most honest man who believes in the words of that office and acts as a priest, rather than the man who calls, in fact, the Prayer-book a lie and a sham, and denies the very title which, by his own consent, he permitted to be openly, solemnly, distinctly given to him. Is such a person to come forward to teach others the truth in these matters?

I am quite sure that the honest and truth-loving people of England will not think any one coming for-

ward with such a denial on his lips a person likely to throw light upon the question which he ventures to handle. He has yet to learn the plain, honest meaning of his Prayer-book and of his Bible.

At the annual meeting of the West Kent Agricultural Association last Thursday, Viscount Sidney, the late Lord Chamberlain, who is also Lieutenant of the county, expressed himself very strongly with regard to the Ritualistic practices in the Church. In giving the toast of "The Archbishop of Canterbury and the Clergy of the Diocese," his lordship said it had always given him great satisfaction when occupying the chair on similar occasions to propose the health of the archbishop of the diocese—the Primate of all England; and he had the same feeling with regard to the previous archbishops, Howley and Sumner, who were men of great piety and worth, and especially as they held moderate Church views.

He was sure that there were many present who wished that the Church was in a different state to what he was afraid it was in at present. All thinking men, members of the Church, looked with deep concern and alarm at the proceedings of a great part of the clergy of the Church. By degrees they were alienating the friends of the Church from the Church of England, and he was quite convinced that if things went on in their present state that before long there would be a large secession from the Church. They heard of movements for the abolition of Church-rates, and of the proceedings of Liberation Societies, but the danger to the Church of England was not from without, but from within; and he trusted that before many months were passed strong action would be taken on the part of the Church by the episcopate and the laity to prevent those proceedings which now so much alarmed all true friends of the Church of England.

On Sunday, at the Metropolitan Tabernacle, the Rev. C. H. Spurgeon addressed his immense congregation on the Ritualists. He selected for his text Isaiah lix. 19,—"When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." He commenced by referring to the many attempts, by persecution and otherwise, which had been repeatedly made during the present dispensation to destroy the Church of Christ downwards, from the time of Constantine, "that baptized heathen" who united the Church with the State—a union which had always resulted in innumerable mischiefs, and would always be productive of the worst consequences, because Christ's kingdom was not of this world. He expressed his belief that no exaggeration could by possibility be used to describe the present mischievous condition of the Church.

It was not now from without, but from within, that the greatest danger manifested itself. High Church! What was it? Bastard Popery! Broad Church! What was that? Dishonest infidelity—not honest enough to come out at once and say it did not believe in Scripture, but dishonest enough to take pay for that which it did not believe. Both those parties were making a great noise, so much so that some Evangelical friends were being somewhat cast down, and asking what was to be done. He saw no help likely to arise from any quarter except this one—that the Holy Spirit would now interpose and show His strength; and there were signs that that Holy Spirit was coming. He (Mr. Spurgeon) did not want the bishops to interfere with the Ritualists, because what service had the bishops ever rendered to the Church, or what benefit would they ever render to it? Neither he did he want Parliaments to interfere with them. He wanted the Holy Ghost to lift up the standard against them. He thought he could perceive that there was a general spirit of prayer coming over the churches that were faithful to Christ. He had appointed the 5th of November as a day for fasting and prayer at the Tabernacle, and the friends at Birmingham, without any dictation on his part, had appointed the same day for a like purpose. The brethren, then, were creeping together and preparing for the conflict which was impending, and he was happy to say that among them minor points were being given up. They must stand together shoulder to shoulder in this day of trial. He was happy to say, too, that there was coming back to the Protestant churches a greater love of the old truths than there was before, that some of the ministers were getting sick of their philosophical speculations and geological views, and were giving more of Matthew, Mark, Luke, and John, to their flocks. They were beginning to see that wherever the old standard was borne to the breeze it would bring victory. Let them press to that standard everywhere, and let every man do his duty now in the Church, and be found faithfully at his post. And let them never despair, let them not even fear for the result, but let them be of good courage, for God was with them, and, if only they acted very courageously and very earnestly, they might rely upon it that the Spirit of the Lord would lift up the standard.

Lord Shaftesbury presided over the jubilee meeting of the Salisbury branch of the Bible Society on Tuesday evening, and in the course of his observations his lordship said that, however much they might be interested in the circulation of the Bible abroad, their great and deepest interest at the present time was for their own country.

He confessed that he stood aghast when he saw such direful heresies rising up under the name of Tractarianism. (Hear, hear.) Tractarianism was not, however, the right name; it was full-blown, arrogant, insolent Popery rising up in the Church of England on the one hand, and cold-blooded, scientific rationalism on the other. (Hear, hear.) They were apparently antagonistic, but in reality they were no more so than he was antagonistic to himself. They were one and the same thing. He did not mean to say that they desired the same end, but the issue, he thought, would be the same. Whether they built up Popery in the country, or whether they fostered neology or rationalism, the result would be to bring the great mass of the people to one dead level of unbelief and infidelity. (Hear, hear.) Such an effect, indeed, was being already produced. What he feared was, not that the people would become Papists; not that they would become regularly established neologists; what he feared was, that such

a full description of the encounter, with a catalogue of the precise injuries done to him, and the character of the marks left on his person. The public came at last to conclude that it was of no use to continue cowhiding such a man. After George A. Denison's publication of this correspondence, Mr. Lake will probably come to a similar conclusion.

We devote a considerable portion of our space this week to the progress of the Ritualistic controversy. It is strange that none of the Church writers on this subject have noticed a remarkable historic parallel. A hundred and fifty years ago the precise doctrines of the Ritualists were held by the Nonjurors. The Nonjurors did not indulge in the histrionic diversions of the High-Churchmen of our own day, and would probably have felt it difficult to reconcile such pastimes with the old practice of the Church from which they had withdrawn. We find them, however, failing in sympathy at home, doing exactly what the Ritualistic section of the Church has been doing. They made, amongst other things, a formal proposition to the head of the Greek Church for the inclusion in one fold of the "orthodox Oriental Church and the Catholic remnant in Britain." They abjured the term Protestants just as our Ritualists do; some of them contended that the alterations from the first Liturgy of Edward VI. were made to suit the prejudices of Calvin, and that therefore they ought not to be observed; they mixed wine with water in the communion; they held that the faithful "do verily and indeed receive the body and blood of Christ in the Holy Eucharist," and they ignored all who did not agree with them on these points. This sect began with eight bishops, including an Archbishop of Canterbury, and four hundred clergymen, and in a remarkably short time dwindled to nothing. Shall we add, *verb. sap.*?

The *Clerical Journal* is of opinion that Church authority in England is prostrated. "Church authority." Where has it been since the time of Laud? It is pretty generally understood that no bishop is willing to prosecute the Ritualists. The question presents itself to the Episcopal mind in a very material shape. If it costs 2,000*l.* to prosecute a Bonwell for notorious immorality, what will it cost to prosecute a ——— for questionable Ritualism? The *Clerical Journal* says:—

Like all who enter on wrong courses, and refuse to be warned, these Ritualists are given over to strong delusion, and persuade themselves that they can set at defiance lawful authority, and despise the voice of the Church with impunity; but the very audacity of their temper and movements is provoking the English people, and ere long repression will become inevitable. God grant that it may come by the exercise of lawful power, and not in the shape of popular outbreak and fury! We strongly feel that there is danger of the latter, and not the less because there is the calm quiet which so often precedes the storm.

Does the *Clerical Journal* know that much of this has nothing whatever to do with religion? The people go to St. Alban's because Drury-lane Theatre is not open on Sunday.

The so-called "Catholic" journals visit the *Times* and the correspondence which has been printed in its columns with ineffable scorn and contempt. The *Church Review* considers that the thunderer is in his "nonsense vein." The "Catholic" party, it says, is the most active school in the Church of England. It is a sign of the revival of religious life in the Church of England. It has a "preponderating representation of the intellect, the learning, and the piety" of that Church. It is "thriving and moving." Lastly, it quotes the unfortunate journal against itself. "Three months and a-half ago, it said, 'There is nothing in the doctrine of the Church of England to hold them [the Catholic school] back. Strictly and philosophically the peculiar view of the Church of Rome are a mere infinitesimal addition to the stupendous doctrines which the Church of England holds in common with it.' Now, it says, 'That there is a profound antagonism between the Church of England and Roman Catholicism is a plain broad fact.'" The whole course of the *Times* is finally condemned as "flighty nonsense." The *Church Times* is not more respectful. "Fire and faggots" is the title of its article on this subject, and it compares the Thunderer's roar to "the uplifted voice of a costermonger's donkey." To one remark we have a right to take particular exception.

If the *Times*, ignorant as it is of all that concerns the English Church, were even alive to the state of Nonconformist opinion, and had some more trustworthy informant than its illiterate Beemaster (who is also probably the "Churchman" that protested against the Archbishop of Canterbury helping Bishop Eden at Inverness), it would see that this very question of Ritualism is agitating the sect deeply, and they are casting about for some means to retain their hold on the young men who are leaving them in shoals for the superior attractions of Catholicized churches.

All this is not very edifying, and if the "Catholic" school—the Church of England *par excellence*—can-

not conduct its controversies in a slightly more dignified style, it will soon sink into contempt as well as aversion.

We are glad to notice that the remarks made in these columns a short time since on the necessity of appointing a gentleman on the Charity Commission who shall represent the interests of Dissenters, have been followed up in the *Liberator*, which contains the subjoined letter on this subject:—

The suggestion of your correspondent that a commissioner should be appointed specially to represent the Nonconformist churches is a very valuable one. I have personally witnessed in several transactions with the Commissioners an evident leaning to the side of the clergy and to the interests of the Establishment; and, in one case, but for my interference, a scheme for handing over a free school to the Church would have been successful, and that in a town in which there were a majority of Nonconformist inhabitants. After the declaration of one of the solicitors of the Commission, at the Bristol Church Conference, to the effect that exclusive dealing ought to be resorted to by Churchmen to arrest the spread of Dissent, it is clearly necessary that Nonconforming interests should be protected at that board. Let the Liberation party insist upon this obvious act of justice, and give the Liberal party no rest till it is conceded, and it will be granted as soon as they are in power again. I am not sure that a little pressure put upon the present Government might not accomplish the object. It is impossible to overstate the importance of the question.

#### THE LIBERATION SOCIETY.—THE SEASON OF 1866-7.

(From the *Liberator* for November.)

The new season has been commenced earlier than usual—and well commenced—by the holding of the recent conferences and meetings in Wales. With November the work will begin in England; and we hope we are not mistaken in expecting that the new campaign will be both an energetic and a successful one. We do not believe that the Reform agitation will stand in the way; for that has induced a state of political and mental activity eminently favourable for the diffusion of the Society's principles. One reason why Parliamentary reform is wanted is, that ecclesiastical reform may be secured, and that, in the present day, must be more or less in the direction of religious equality. Moreover, as a large number of our fellow-countrymen will soon be invested with the franchise, it is of great importance that they should be induced to use it with a view to equitable legislation in regard to ecclesiastical matters. The disturbed condition of the English Establishment is another inducement to Liberators to work harder than they have ever done. A large number of Episcopalians are just now in a state of alarm and depression, occasioned by the conduct of many of their clergy, which disposes them to look for relief to a quarter from which at one time they would have refused to receive it; and if ever we had to speak a word in season it is now.

The annual meeting of the Society's Manchester branch is to be held in the Free-trade Hall, on Tuesday, the 6th of November, when Mr. Cheetham, M.P., will preside, and several other members of Parliament are expected to be present. The Society will be represented on the occasion by a deputation composed of Mr. Edwards, the Treasurer, and Mr. Carvell Williams, the Secretary, the Rev. Charles Vince, of Birmingham, and the Rev. H. W. Parkinson, of Rochdale.

In the same week, the Rev. W. Walters, of Newcastle-on-Tyne, will lecture for the Society at Wakefield (November 6th), Barnsley (7th), Bramley (8th), Halifax (9th), and on the 8th November Mr. Carvell Williams is to attend a *soirée* of the Anti-Easter Dues Association at Batley.

In the next week, the Rev. N. T. Langridge is to commence a series of lectures, which will include Newport Pagnell, Fenny Stratford, Aylesbury, Stony Stratford, Banbury, and other places in that district.

In the week commencing Monday, the 19th of November, the secretary and the Rev. H. W. Parkinson are to address meetings at Bristol, Plymouth, and other meetings in the West of England, and arrangements are also making for lectures by the Rev. J. Stock, of Devonport, in several of the Cornish towns.

On the 14th November, the Rev. J. G. Rogers, of Clapham, is to address a meeting of the Dundee Auxiliary; and, in the first week of December meetings will be held at Leeds, Bradford, and other places in Yorkshire, which will be addressed by Mr. Cosham, of Bristol, the Rev. J. A. Picton, of Leicester, Mr. Carvell Williams, and other gentlemen.

As the time available for meetings this side Christmas is now but limited, communications are invited in respect to other places than those now named. More especially is it desirable that the Society's friends should hold themselves in readiness for the resumption of the lecturing system, which proved so successful last season. We hope that no place where a lecture would be useful will be omitted; for which purpose the services of a larger number of lecturers will, if needful, be called into requisition.

#### BISHOPS.

[BY A CLERGYMAN.]

Some men, who seem to be in total ignorance of the true spirit and real tendency of the age in which they are living, are advocating an augmentation of the State Episcopate. But, to speak within the narrowest bounds, one may safely say that England and Ireland will never submit, never unwisely and irreligiously condescend to increase the number of their State or political bishops.

I. Because the position which a State bishop is chosen to occupy is utterly unchristian; being clearly antagonistic to all the teachings of the Christian Scriptures, and alien in every particular to the Christian spirit, which acknowledges but the one Divine Master, whom it would have all men freely and thoroughly to serve, according to their individual perceptions of duty; whilst it is wholly set against the desire of lordship it over any, even the least, portion of the Lord's heritage.

II. Because a State episcopacy is the artificial foundation of a State ecclesiasticism, which is falsely set forth and magnified as a living branch of the Christian Church; whereas the latter, as the Gospel teaches, is a kingdom which is not of this world, being higher than all external polity, and wholly independent of it, but descends from the Lord, the Head, to dwell in all benevolent and enlightened souls, irrespective of any ecclesiastical name or belief; all men in whom the living and true Church is thus formed endeavouring faithfully to bring down its holy and charitable influences to bless and regenerate the world.

III. Because a State episcopacy, with the ecclesiastical mechanism it supports, is a political organisation which interferes with the free and healthy action of the State; bishops for the most part being unacquainted with the vast and complex requirements of society for its real well-being, and as a body being always arrayed against freedom and progress.

IV. Because a State episcopacy, in maintaining a State ecclesiasticism, keeps up the profession of lifeless and pernicious doctrines—doctrines, too, which give pain to conscience, and set all sober reason and common sense at defiance, and which have necessarily failed to Christianise even a single village.

V. Because State bishops, who are vowed to keep things as they are, are obliged either to evade the responsibilities of their office, or, however amiable they may be, to act as tyrants towards even the best of the clergy, whenever these for conscience' sake and for the sake of God's Church in man, endeavour to shake off their dogmatic fetters, and to teach freely what they believe in their hearts to be the Gospel of loving kindness and righteous dealing.

VI. Because a bishop, who is only a human being, is too often feared and fawned upon by his clergy, to the depression of all manly independence and straightforwardness, and to the growth of mean servility and hypocrisy; thus thwarting what no one can doubt is the will of God respecting them, and cowering and weakening their own souls.

VII. Because State bishops, maintained at very great expense by a country in which there is a deplorable amount of abject poverty, and in which thousands upon thousands of people of most industrious and economical habits have the utmost difficulty in obtaining the scantiest necessities of existence, do not render an adequate return to society for their high worldly positions and exorbitant endowments; no city, in its trade, its manufactures, its morals, or in any other respect, being benefited or morally improved by its bishop.

VIII. Because by giving bishops to one sect, and paying them enormously out of funds drawn from the whole country, the State is guilty of injustice and offensiveness towards all bodies of Nonconformists.

IX. Because State bishops are in a position which interferes with their own true development, and stiffens them into artificial characters, often playing a pitiable part, such as "consecrating" a portion of God's earth, as if ought which He creates were in need of a supplemental blessing from any man, and "giving authority" to clerical candidates to preach the Gospel, as if any but God could give such authority, or as if the God-given power of preaching acceptably any less undoubtedly involved the duty of preaching than the power of vision with which the eye is gifted involves the duty and responsibility of using that organ to see with.

X. Because, setting all other objections aside, a State-appointed overseer of the clergy is necessarily inefficient and useless. With respect to the really conscientious discharge of ministerial duty, which must necessarily rest between a man and his Maker, no extraneous oversight or judgment is possible. With this solemn responsibility no stranger can intermeddle. As to open offences and disorders of life among the clergy, episcopal authority is for the most part avowedly inefficacious, the expense of legal proceedings against any benefited clergyman being so great that they are rarely resorted to; while, on the other hand, the real degree of a bishop's personal acquaintance with his clergy is so small that the greatest scandals occur without his knowledge. Within my own experience, a curate, of more than twenty years' standing, who was a person of notoriously intemperate habits, was preferred by his own bishop to a benefice not far from the town in which he was accustomed regularly to drink, and where he was known by all the inhabitants to be a drunkard. I also know a clergyman who for many years has gone daily from drinking-house to drinking-house; who, when his drunkenness could be no longer tolerated in the parish church, was promoted by his rector to the living which he now holds; who has had a seizure of *delirium tremens* even when administering the supper of the Lord; who has been seen drunk by his parishioners times without number, and yet has never been arrested in his wickedness by his bishop. Only the other day, a creditable and respectable man said to the writer, "I could point out in one locality five clergymen who are drunkards."

The above reasons may suffice to show, not only that in this age of rapidly increasing intelligence, we shall have no additional weight imposed upon the incubus of our State bishops, but also that, for the

State's sake and for religion's sake, the State episcopate must be entirely abolished.

I may be excused for asking the press to give the widest possible circulation to my papers, seeing that their end is, as, with God's blessing which is never withheld, it shall continue to be, the emancipation of religion from State craft, bishop craft, priest craft, minister craft, and sect craft.

WM. HUME-ROTHERY, Clergyman.  
3, Richmond-terrace, Middleton, Manchester.  
October 18, 1866.

### THE RITUALISTIC CONTROVERSY.

The *Times* has published abundance of correspondence on this subject during the past week. On Friday there were three or four columns of letters. One correspondent calls despairingly upon the bishops to do their duty; another would "arouse the laity," or "all discipline in the Established Church must cease"; a third, the Rev. R. H. Baynes, of Coventry, declares that the infection is spreading, and says:—

Only this very week I heard one of the soundest and ablest bishops on the English bench state that at nearly every dining-table the subject of ritual was the prevailing topic, and that ladies in general seemed willing to side with the extraordinary antics and the coloured stoles. It is high time that some steps were taken to stay the tide of such childish trifling with the great work God has committed to His Church to do. The laity of England will never stand this debased edition of the Roman apostasy; nor, I venture to add, will the clergy either.

Another correspondent of the *Times* calls for "a legally constituted tribunal, fully represented by the lay, to counterbalance the clerical element," to put down what the *Times* has characterised as "pernicious nonsense"; a fifth declares that if something effectual be not done "vast numbers of sincere members will leave the Church, disheartened and offended at the conduct of its heads and doubtful defenders." One writer believes he finds in the following extract from the Roman Catholic Catechism by Challoner, a high authority in the Church of Rome, the true character of the vestments now in vogue with the Ritualists:—

Q.—I should be glad if you would explain to me the order and ceremonies of the mass; and first, pray what is the meaning of the priest's vestments?

A.—The priest in saying mass represents the person of Christ, who is the high priest of the new law; and the mass itself represents His passion; and, therefore, the priest puts on these vestments to represent those with which Christ was ignominiously clothed at the time of His passion. Thus, for instance, the amice represents the rag or clout with which the Jews muffled our Saviour's face, when at every blow they bid Him prophesy who it was that struck Him.—St. Luke xxii. 64. The alb represents the white garment with which He was vested by Herod; the girdle, maniple, and stole represent the cords and bands with which He was bound in the different stages of His passion; the chasuble, or outward vestment, represents the purple garment with which He was clothed as a mock king, upon the back of which there is a cross to represent that which Christ bore on His sacred shoulders; lastly, the priest's tonsure, or crown, is to represent the crown of thorns which our Saviour wore. Moreover, as in the old law, the priests that were to officiate in sacred functions had by the appointment of God vestments assigned for that purpose, as well as for the greater decency and solemnity of the Divine worship as to signify and represent the virtues which God required of His ministers, so it was proper that in the Church of the New Testament Christ's ministers should in their sacred functions be distinguished from the laity by their sacred vestments, which might also represent the virtues which God requires in them. Thus the amice, which is first put upon the head, represents Divine hope, which the Apostle calls the helmet of salvation; the alb, innocence of life; the girdle with which the loins are begirt, purity and chastity; the maniple, which is put on the left arm, patiently suffering the labours of this mortal life; the stole, the sweet yoke of Christ, to be borne in this life, in order to a happy immortality in the next; in fine, the chasuble, which, as uppermost, covers all the rest, the virtue of charity. In these vestments the Church makes use of five colours; the white on the feasts of Our Lord, of the blessed Virgin, of the angels, and of the saints that were not martyrs; the red on the Feast of Pentecost, of the invention and exaltation of the Cross, and of the apostles and martyrs; the green, on the greatest part of the Sundays; the violet, in the penitential times of Advent and Lent, and upon Vigils and Ember-days; and the black upon Good Friday and in the masses for the dead.

"F. R. C." makes light of Mr. Skinner's threat of secession, believing that he exaggerates the numbers of the Ritualists. Dividing the clergy into three parts, he estimates that one third will contain those whose tendencies are decidedly Low Church; one third those who are decidedly High Churchmen; while the other third will embrace the undecided, the moderate, and the broad. From the High Churchmen who would alone be expected to secede "if the novel doctrine of the sacrifice in the Eucharist should be condemned by authority," must be deducted those who would bow to the voice of authority, and those "who would not give up their livings for the sake of a coloured vestment," and "have no intention of quitting the comfortable and independent positions which they hold in an Established Church." Therefore "F. R. C." does not think the seceders would be numerous. On the other hand he says:—

I should like to have a computation of the number of persons who will secede from the Church of England if the authorities will sanction such a return to practices against which our fathers protested even to the death. There are thousands, I am convinced, who are deeply attached to their Church, who have watched with gladness her progress out of the drowsiness and carelessness of past years, who have rejoiced in the growing taste of her members for nobler churches, for deeper solemnity

in worship, for improved singing, even for choral services where the congregation does not dissent, but who yet cannot away with this picking up of the old vestments of the Romish Church. What is the number of these?

"An Anglican, but not a Ritualist," complains that after twenty years' worship he has been driven from his church by these new-fangled follies, and says that the example of such metropolitan churches as St. Alban's is contagious. "Worked upon by some youthful enthusiasts, the incumbents of quiet Anglican churches are gradually worried into copying first one and then another of these innovations."

"Ignoramus" states the result of his researches on the vestment question:—

Having read so much about vestments lately, I referred to my "Cruden's Concordance," and I find that this word is used on only one occasion in the Scriptures, viz., at 2 Kings x. 22:—"And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments."

To Mr. Skinner's assertion that three-fourths of the English clergy believe themselves to be in possession of an absolving power, the Rev. R. D. Osborn, of Llangelly, replies by demanding a categorical answer to the following queries:—

Does a clergyman of the Church of England possess a power which has been delegated to him by God, whereby he confers upon a repentant sinner an absolution which has not already been accorded to him as a free gift by Christ Himself?

In case a clergyman should perversely refuse to put forth this power, would a repentant sinner be thereby excluded from all participation in the benefits of Christ's redemption?

In other words, is the curate of our parish in charge of a turnpike by which, unless he chooses to open it, I am hopelessly debarred from an entrance into heaven?

Or does he not simply exist as a sign-post which possesses no power of its own, but stands as the signification and demonstration of a fact which has been completely accomplished without its assistance?

"H. A., Major-General," thinks with "S. G. O." that to rely upon bishops to put down Ritualism is to "lean upon a reed," and in illustration mentions the following well-known case:—

The Rev. W. Acworth, an incumbent of thirty years' standing, having gone to reside for a time in Oxford, owing to family reasons, was so much struck by the innovations in doctrine and ritual introduced into some of the churches of that city that he wrote to the archdeacon and asked him to lay the matter before the bishop, who had just before publicly expressed his thankfulness that there were no complaints of such practices in his diocese.

Mr. Acworth enclosed in his letter a copy of a printed programme of the service held in one of the most fashionable churches of Oxford on the afternoon of Good Friday, where, with the exception of a psalm (which was not the proper psalm), the Prayer-book was not once used during the entire service—the congregation separating without even the benediction, while there was a marked approximation to Romish models, both in doctrine and ceremonial.

Having waited nearly a month, and no notice having been taken of the communication beyond a polite note from the archdeacon, saying he had "given the statement to the bishop," but "should not advise taking any further proceedings in the matter," Mr. Acworth appealed to the archbishop in a printed letter—a copy of which I enclose—and which has been publicly characterised in Oxford as "able, temperate, and gentleman-like."

Within twenty-four hours of its publication, the hitherto silent bishop wrote with his own hand to the Rev. W. Acworth, desiring him at once to "surcease from ministering in his diocese," where for two years he had been doing gratuitous duty for a sick incumbent!

Some of the Tractarians are allowed to take up the defence of their views. "A. A.," in reply to "S. G. O.," denies that the Anglican Church is Protestant. She "must be judged by her laws and canons, which are Catholic, and not by the assertions of Puritans or Latitudinarians in her fold, who are anything or nothing just as suits their purposes." So "S. G. O." is requested again to read the Rubric which ordains that the Church ornaments he dislikes are to be the same as those used in the second year of Edward VI.

This is the law. "S. G. O.'s" party may try to repeal it, but they cannot honestly twist away from it as it now stands. If they try to revoke it, they assume to themselves greater wisdom than all the giants of the early Church, who as well as the most sensible of the reformers, approved the thing so obnoxious to "S. G. O.'s" party—the pooh-pooh, comfortable, easy-going, dining-out party in our Church.

The Rector of Chislehurst ridicules the protest of another incumbent against the clergy of the Church of England being described as priests. He says:—

Was not Mr. Mansfield himself told in the most solemn moment of his life that he was ordained as a priest? He went to the bishop as "a candidate for priest's orders"; he allowed himself to be presented before the bishop "to be admitted to the order of priesthood," according to "the form and manner of ordering priests." As he knelt he heard the words used over him, framed upon the commission of our Lord to His Apostles (St. John xx.)—"Receive the Holy Ghost for the work and office of a priest in the Church of God now committed unto thee." Will he tell the people of England that this was a "sham"—that he was then made, and has ever since been, a "sham" priest?

Surely, Sir, the people of England will consider him to be the most honest man who believes in the words of that office and acts as a priest, rather than the man who calls, in fact, the Prayer-book a lie and a sham, and denies the very title which, by his own consent, he permitted to be openly, solemnly, distinctly given to him. Is such a person to come forward to teach others the truth in these matters?

I am quite sure that the honest and truth-loving people of England will not think any one coming for-

ward with such a denial on his lips a person likely to throw light upon the question which he ventures to handle. He has yet to learn the plain, honest meaning of his Prayer-book and of his Bible.

At the annual meeting of the West Kent Agricultural Association last Thursday, Viscount Sidney, the late Lord Chamberlain, who is also Lieutenant of the county, expressed himself very strongly with regard to the Ritualistic practices in the Church. In giving the toast of "The Archbishop of Canterbury and the Clergy of the Diocese," his lordship said it had always given him great satisfaction when occupying the chair on similar occasions to propose the health of the archbishop of the diocese—the Primate of all England; and he had the same feeling with regard to the previous archbishops, Howley and Sumner, who were men of great piety and worth, and especially as they held moderate Church views.

He was sure that there were many present who wished that the Church was in a different state to what he was afraid it was in at present. All thinking men, members of the Church, looked with deep concern and alarm at the proceedings of a great part of the clergy of the Church. By degrees they were alienating the friends of the Church from the Church of England, and he was quite convinced that if things went on in their present state that before long there would be a large secession from the Church. They heard of movements for the abolition of Church-rates, and of the proceedings of Liberation Societies, but the danger to the Church of England was not from without, but from within, and he trusted that before many months were passed strong action would be taken on the part of the Church by the episcopate and the laity to prevent those proceedings which now so much alarmed all true friends of the Church of England.

On Sunday, at the Metropolitan Tabernacle, the Rev. C. H. Spurgeon addressed his immense congregation on the Ritualists. He selected for his text Isaiah lix. 19,—"When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." He commenced by referring to the many attempts, by persecution and otherwise, which had been repeatedly made during the present dispensation to destroy the Church of Christ downwards, from the time of Constantine, "that baptized heathen" who united the Church with the State—a union which had always resulted in innumerable mischiefs, and would always be productive of the worst consequences, because Christ's kingdom was not of this world. He expressed his belief that no exaggeration could by possibility be used to describe the present mischievous condition of the Church.

It was not now from without, but from within, that the greatest danger manifested itself. High-Church! What was it? Bastard Popery. Broad-Church! What was that? Dishonest infidelity—not honest enough to come out at once and say it did not believe in Scripture, but dishonest enough to take pay for that which it did not believe. Both those parties were making a great noise, so much so that some Evangelical friends were being somewhat cast down, and asking what was to be done. He saw no help likely to arise from any quarter except this one—that the Holy Spirit would now interpose and show His strength; and there were signs that that Holy Spirit was coming. He (Mr. Spurgeon) did not want the bishops to interfere with the Ritualists, because what service had the bishops ever rendered to the Church, or what benefit would they ever render to it? Neither he did he want Parliaments to interfere with them. He wanted the Holy Ghost to lift up the standard against them. He thought he could perceive that there was a general spirit of prayer coming over the churches that were faithful to Christ. He had appointed the 5th of November as a day for fasting and prayer at the Tabernacle, and the friends at Birmingham, without any dictation on his part, had appointed the same day for a like purpose. The brethren, then, were creeping together and preparing for the conflict which was impending, and he was happy to say that among them minor points were being given up. They must stand together shoulder to shoulder in this day of trial. He was happy to say, too, that there was coming back to the Protestant churches a greater love of the old truths than there was before, that some of the ministers were getting sick of their philosophical speculations and geological views, and were giving more of Matthew, Mark, Luke, and John, to their flocks. They were beginning to see that wherever the old standard was borne to the breeze it would bring victory. Let them press to that standard everywhere, and let every man do his duty now in the Church, and be found faithfully at his post. And let them never despair, let them not even fear for the result, but let them be of good courage, for God was with them, and, if only they acted very courageously and very earnestly, they might rely upon it that the Spirit of the Lord would lift up the standard.

Lord Shaftesbury presided over the jubilee meeting of the Salisbury branch of the Bible Society on Tuesday evening, and in the course of his observations his lordship said that, however much they might be interested in the circulation of the Bible abroad, their great and deepest interest at the present time was for their own country.

He confessed that he stood aghast when he saw such direful heresies rising up under the name of Tractarianism. (Hear, hear.) Tractarianism was not, however, the right name; it was full-blown, arrogant, insolent Popery rising up in the Church of England on the one hand, and cold-blooded, scientific rationalism on the other. (Hear, hear.) They were apparently antagonistic, but in reality they were no more so than he was antagonistic to himself. They were one and the same thing. He did not mean to say that they desired the same end, but the issue, he thought, would be the same. Whether they built up Popery in the country, or whether they fostered neology or rationalism, the result would be to bring the great mass of the people to one dead level of unbelief and infidelity. (Hear, hear.) Such an effect, indeed, was being already produced. What he feared was, not that the people would become Papists; not that they would become regularly established neologists; what he feared was, that such

heresies were being sown amongst them that they would fall into an utter state of indifference about religion. (Hear, hear.) He believed the greatest danger lay in an utter indifference and lukewarmness on all religious subjects, which he believed was worse, if possible, than the full development of heresy itself, because when the full development of the heresy on either side came, they might be quite sure that antagonistic principles would rise up which might at last bring the people to a knowledge of the truth. Rationalism was the most fatal thing that he could possibly conceive, and the only way to obviate it was by the most diffused circulation of the Scriptures. One hope they certainly could entertain, namely, that with the progress of all these heresies, the circulation of the Scriptures increased also. So far from diminishing, the demand for the Scriptures was greater every week; and that was a matter for which they must all heartily thank God.

On Sunday morning, as might have been expected from the discussion on Ritualism which has taken place during the past week, there was an immense congregation at St. Alban's, Holborn. Every corner of the church was filled, many of the persons present being, of course, attracted simply by curiosity. As it was the Festival of St. Simon and St. Jude, the officiating clergy wore red stoles. In a surplice and red stole the sermon was preached by the Rev. Henry Aston Walker, M.A., of Oriel College, Oxford, who selected for his text the words from the Epistle of the day—"I will, therefore, put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not." He spoke of the duty of contending earnestly for the faith once delivered to the saints, inasmuch as it was faith that saved men, being the perfection and principle of all works. This was the standing point of the Christian religion, and should be the rule of life of all Christian men. Three priests then proceeded with the Communion office. The celebrant was the Rev. Arthur Henry Stanton, M.A., of Trinity College, Oxford, who had changed his surplice for rich red vestments, embroidered with gold, a large cross being woven into the back. The other priests wore similar vestments without the cross. Nearly the whole of the congregation remained during the celebration, but comparatively few went up to the altar.

Ritualism has been a fruitful topic in the press during the past week. Appealed to by a correspondent expressing surprise that a Liberal journal should consider the practice of the extreme Ritualistic party a fit subject of regulation by law, the *Daily News* reminds him that the sacerdotal claims of the Ritualists are put forward by officers of a national institution.

We do not believe for a moment that the Ritualistic clergy have any warrant in the constitution of their Church for the claims they now put forward, but if they choose to dispute that question, it is one that ought to be capable of decision, and those who ask that it shall be brought to an issue ought not to be told that they wish to crush freedom of opinion. Such language would be to the point if it were proposed to follow the Ritualistic clergy with pains and penalties into chapels into which they had seceded for conscience' sake; but it is wholly inapplicable when the conduct of officers of a national institution is in question. If religious freedom means that everybody is to have leave to do and say what he likes, there is no need of an institution or establishment for that purpose. Men will do that without the aid of tithes and Church-rates, and endowments and a spiritual peerage. We are not committed to the defence of any such notions of liberty. We retain the right to inquire whence principles come and whither they tend, and are bound to do so when those principles are put forward with the *prestige* of a national Church.

The *Spectator* thinks that in the tempest which is rising "the green waistcoats will have to go" and clerical garments other than black and white to disappear from the churches. But is the Church of England going at this time of day to fight men who believe clothes sacred? If so, better at once strike at the root of the matter.

Let us have a decision once for all whether a minister of the Church of England is a "priest" or not, whether a clergyman of the Church of England is a member of a sacred caste invested by God with supernatural power, or is a gentleman specially trained to expound the Christian faith and lead in Christian worship. Both of those descriptions cannot be true, yet both are supposed to be included within the doctrine of the Church, and they affect the very root of the matter. If the clergyman is, as Liberal Churchmen believe, simply a layman with special functions and duties, able to resign one and be relieved of the other, then clearly the entire system of ritualism falls to the ground, or becomes merely an unpopular and somewhat silly mode of worship. If, on the other hand, he is a real priest, a sacrificing Levite, then he is beyond lay control, and can obey even Parliament only under a protest that he yields to external compulsion. The origin of all the vagaries which distract parishes are due entirely to the operation of this ancient idea, one entirely foreign to the spirit of the Reformation, hostile alike to the views of the framers of the Established Church and to the language of the articles. It is at the same time sanctioned by the language of the Ordination Service, and it is to that point that the serious attack should be directed. What is the use of punishing clergymen for wearing coloured vestments, and burning candles, and waving censers, and intoning prayers, when we sanction a service which raises in the mind of every one ordained a belief that some mysterious or supernatural power has passed into him with the imposition of hands, that he is thenceforward member of a body which is *ex necessitate rei* nearer to the Lord than the remainder of mankind? Imbued with that idea, what can he do but plead his "divine right" to guide the people whom he sanctifies, to control the people whom he helps to save, and to wear any waistcoats he likes? He is simply in the right in despising the opinion of green grocers about the Athanasian Creed—not because he is educated and they are not, but because he is priest and they are

laymen; he the authorised expositor of the faith, they the bounden recipients of his exposition. This, and not any weak deduction from an antiquated formula, is the true justification of the ritualists, though this, as Rome shows them, does not justify the silliness with which they postpone essential to indifferent things; and it is this on which Parliament should be compelled to pronounce a final opinion, in the first place in the shape of an Act declaring ordination in the Church of England as dissoluble as any other diploma. Then it must be decided, either by the Courts or by Parliament, that the Church of England means by priests laymen set aside for spiritual functions, and not men invested with Divine authority beyond any other class of teachers or workers for good. Till that is done, till sacerdotalism is struck at its root, the Church of England will never be free of men whose central idea is to exalt the priesthood, to obtain reverence instead of leading worship, to confer privileges instead of guiding equals towards the footstool of the Almighty; who will, as they are now doing, declare by their acts that no amount of offence to the Church, to their own congregations, or to weak brethren generally, will weigh for a moment in their minds against the pre-eminent claims of caste.

The *Guardian* only incidentally and contemptuously refers to the attacks upon the Ritualists. It says:—

It is part of the duty imposed upon the *Times* to write down the prominent phase of religion, whatever it may be. The word has been given to write down Ritualism in the winter of 1866; and the Ritualistic movement will, no doubt, benefit considerably by the order."

The *John Bull*, which sympathises "with those who subordinate ritual to doctrine, and value the former only as a means to an end," thinks that the coercion policy recommended by the *Times* is very foolish, because Ritualism is not a merely clerical phenomenon. "It is because the clergy are urged on by the laity that in so many cases they are led to adopt practices for which the Church at large is not prepared." Generally the congregations approve. The *John Bull*, however, asks a question:—

Granted, that in the new district churches the congregations approve of ultra-Ritualistic practices, what is to be done in the old parish churches where confessedly they would give great offence? It surely cannot be that the Ritualists are either prepared to outrage the feelings of those who, like Lord Derby, cannot join in a choral service (still less appreciate the further developments of the Ritualists); or, on the other hand, are willing practically to adopt the system of proprietary chapels.

The grand remedy is that Convocation shall have power to deal with the question. The *John Bull* considers it "it most important, likewise, to distinguish between the moderate but beautiful ritualism contended for by Anglicans like the Bishop of Oxford and many other dignitaries, and that which finds favour at St. Alban's, Holborn, Christ Church, Clapham, and their ardent followers in the columns of the *Church Times*." Our contemporary declares that where the bishops are known to sympathise with the Catholic doctrine of the English Church, ultra-ritualism is unknown.

The *Churchman* regards "the indiscriminate fury of the *Times* in the matter of Ritualism is very much of the same type as Mr. Bright's revolutionary madness." What the Church wants to set matters right is—Synods!

It is the disjointed condition of church government, the enormous size of our dioceses, the absence of proper courts, the faulty method of appointing bishops, which lead to questionable modes of individual action both in Ritualism and other matters. The Church is in a condition of anarchy because the State is unwilling to look facts in the face. The time has come for a development of ecclesiastical government suited to the existing political features of the Constitution.

The *Clerical Journal* thinks the *Times*' article unexceptionable, as it is a solemn protest "against the traitors in the camp, the Romanisers in the Reformed Church of England, who, while eating her bread, are forewarned as to their own vows and bent on misleading their flock."

If the bishops will not act, says the *Record*, the laity must be appealed to. The Ritualists, says the *Low-Church organ*, make no concealment of their objects,—

Whatever Protestants hold dearest is the object of their avowed detestation; whatever Protestants detest, the object of their avowed admiration. The grossest perversion of truth—so gross as to admit of only two alternatives, of incredible ignorance or reckless disregard of principle in the party who propagate them—goes hand in hand with the most daring defiance of authority. All this is openly maintained in the book which was formally presented by the Bishop of Oxford to the Upper House of Convocation of the province of Canterbury, and unhappily accepted with words of compliment and thanks by the presiding archbishop.

Unless, says the *Record*, "some remedy be promptly and vigorously applied, the Church of England must go to pieces."

Once let it be admitted that her law is powerless, and that its plainest intentions may be openly violated, and her coherence as a State Church is lost, what the Dean of Capetown at York called her "nationality," destroyed. The fruit is the open repudiation of her law on the one side, and the alienation of the nation's confidence and affection upon the other.

If the Rev. G. Ouseley can alter the Liturgy, all clergymen have the same right.

Let the precedent be allowed and extended, and the visible unity of the Church of England is gone. The empty words may still survive, but the reality is utterly lost; and it would be the weakest of follies to hug ourselves to the retention of the name in the absence of what it expresses.

The laity have waited long. It is now time for them to act. Meanwhile the danger is so great that the mere fear of a Ritualistic secession should not restrain action for an hour.

That every secession is an evil in itself we most fully admit; but a positive evil may become a relative good.

As there are diseases in which even the keen edge of the operator's knife may be welcome, so there are states of the Church so pregnant with immediate peril that the numerical loss inflicted by a secession may become a real gain to the vitality, the strength, and the influence of the whole.

The *Pall Mall Gazette*, in a very able article, admits that the late article in the *Times* was unmistakably the voice of the "great middle class of English society," that the jealousy of Ritualism is perfectly well founded, and the charge substantially correct. Ritualism does mean priestcraft, and there is no use in denying the reality of the danger or in insisting exclusively or chiefly upon the ridiculous character of the special form which it assumes.

The man-milliner part of the business is only a symbol. The thing signified is priestly power, the existence of a special order of men invested by Divine authority with the power of working invisible miracles, and conferring invisible mysterious benefits upon individuals as being the officers of a divinely constituted society, to the moral and spiritual teaching of which all mankind owe entire submission. This, and nothing less than this, is what Ritualism means, and no man can hope to encounter it with thorough success either in his own family or elsewhere unless he is fully prepared to avow to his own mind his own opinion as to the truth of these principles, and as opportunity serves to instil that opinion into the minds of those who are under his influence. A man who thoroughly knows his own mind on the subject of the Church and its claims, who has reduced to a perfectly distinct form his own belief on the subject of the truth of Christianity and the meaning of the word itself, and who has sufficient confidence in the truth of his opinions to wish to see them adopted by his family, must be very clumsy or very negligent if he has anything to fear from the clergy. He will have endless opportunities of impressing his own views directly and indirectly upon the minds of his family, and of counteracting any disposition which he may detect on their parts to adopt views which he considers pernicious. A husband and father who sets himself in earnest to persuade is the most persuasive of all conceivable advocates. A grown-up man must know so much more, and have such infinitely clearer and more systematic conceptions, than the cleverest child, that if he will enter into their views and meet them on the ground of reason and persuasion, he may make sure of a practically unlimited ascendancy over them during their youth, the results of which will never wear out in after life. If anybody but the head of the family is prophet or priest within it, it is the fault of the head of the family himself.

#### THE DISGRACEFUL SCENES IN A RITUALIST CHURCH.

The *Bridgewater Mercury* recounts the particulars of another disgraceful scene which occurred on Sunday last in Northmoor-green Church, and was far worse and more distressing than any preceding ones. Mr. Hunt commenced the morning service soon after eleven o'clock, and proceeded for a time in the ordinary way, when it was suddenly interrupted by a great commotion being observed near the door, immediately followed by a loud burst of laughter and a stamping of feet, the evident intention being to create as much noise as possible. The cause of this tumult was the entry into the church of two women and four men, attired in what they designated their "vestments." These consisted for the most part of several pieces of paper, either pinned or sewn together, in the form of a cloak, and intended to represent a cope (similar to that worn by Mr. Hunt in his "high celebrations"). The paper was of various colours, and consisted of strips of paper-hangings. On the back, in the gayest colours, were pieces of paper arranged in the form of a large cross. Pieces of large placards, printed on different coloured paper, pages of illustrated periodicals, &c., fastened together, helped to complete the costume. One man wore a high "cardinal's hat," made of yellow paper; another had strips of coloured paper attached to his cap, in imitation of the ribbons of a recruit, and wore in front an immense placard, "Scottish Life Insurance," while behind was another large placard, "Sanger's Celebrated Hippodrome." The two women are named Ellen Sweet and Ann Bird; and the four men were Robert Tothill, John How, Edward Kitch, and Parsons. Immediately after the entrance of these persons there was a large accession to the congregation of people who had followed in "the procession." There was a complete interruption to the service, and Mr. Hunt called a constable to seat himself beside the pulpit. On leaving the pulpit, Mr. Hunt proceeded to the vestry, where he attired himself in his Popish habiliments, and again came forth, preceded by his server, who bowed low in front of the altar table each time he passed it. The boy having lit the candles, Mr. Hunt knelt down, when there immediately ensued a loud noise caused by scuffling and stamping of feet, and coughing, with some laughter. Incense was next burnt, and directly this was commenced the uproar became very great indeed. Some put on their hats. The bulk of the members of the congregation, no longer content with stamping their feet, began to hiss and hoot, and got very excited. Cries were also raised of "Put it away!" and "Go to Rome!" In concluding the service, and before partaking of the "consecrated elements," Mr. Hunt lifted the vessel with both hands over his head, upon which some hissing took place. Himself and his server were the only communicants. Most of the congregation, after leaving the church, remained outside, and waited for some time before Mr. Hunt appeared, when he was saluted with cries of "Go to Rome!" "How many stamps have 'ee had sent to 'ee?" &c. Mr. Hunt was escorted from the spot by three constables.

At Bridgewater, on Thursday, George Kitch, alias Turpin Kitch, was charged with unseemly and riotous conduct in the above-named church, and with assaulting the Rev. James Hunt, on the 7th instant, under

the circumstances already reported. The Rev. Mr. Hunt deposed to the assault and riotous conduct, and in reply to a question as to how he conducted the service, said he conducted it in a manner ruled by the highest authority in the land to be the only correct way, and the way in which it was conducted in five hundred other churches. The offences were proved, and the prisoner pleaded guilty to a similar offence on the 14th inst., after which the chairman sentenced him to twenty-eight days' imprisonment, saying in doing so that a stop must be put to such indecent behaviour, "however much we may disapprove of the practices at this church."

The Rev. G. Ouseley, lately officiating at Northmoor-green, in the diocese of Bath and Wells, openly avows and defends, and declares himself prepared to continue at all hazards, his practice of altering the Liturgy, and this even on points of doctrine. Thus he omits the "filioque" from the Nicene Creed, and has abandoned for two years the use of the English Communion office, substituting in its place the office of 1549, or the Scotch office. This practice he states himself to have adopted by "deliberate choice," and his reasons are that the "sign of the cross, the oblation of the sacrifice, the invocation of the Holy Spirit, prayers for the departed, and reservation for the sick are clearly and without doubt Apostolic, Scriptural, and Catholic." Let it be observed that this gentleman does not pretend to think these points of his own belief to be either contained in or consistent with the formularies of the Church of England. He acknowledges them to be very inconsistent and contradictory, and on this very ground he, a clergyman of the Church of England, ministering within the pale of the Church of England, openly rejects the offices of the Church of England, and of his own mere will and pleasure substitutes other offices in their place.

#### THE REV. C. H. SPURGEON AT NEW COLLEGE.

Nearly three years ago the students of New College invited the Rev. C. H. Spurgeon to spend an evening with them. Practical effect was given to this invitation on Friday last, when Mr. Spurgeon fulfilled his long-standing promise to visit the students. After tea, a meeting, at which the Rev. Dr. Halley, the principal of the college, presided, was held in the college library. All the students, with scarcely an exception, were present, together with a considerable number of their brethren from Regent's Park College. After a hymn had been sung, Mr. Spurgeon of

Dr. Halley then said a few words, Mr. Spurgeon to the

sometimes testified to the power of the subject over the preacher, and more powerful still were those dry tears which told of inward agony. But the main force was in the matter. A preacher must not talk book. Men first thought of communicating by talking to one another. Speaking came before writing. As to the choice of matter, he could speak from a point of experience. For twelve years most of his sermons had been reported and printed, and yet in his search for something new he paced up and down his study embarrassed with the abundance of topics and not knowing which to choose. If John B. Gough were to take Exeter Hall and twice a week speak on teetotalism, or Mr. Bright do a similar thing with reference to politics, he would undertake to say that at the end of twelve months they would have to turn to something else. The subject would have lost its interest. It was not so with the preacher: he went back into the council chambers of God and far into eternity, up to the Throne of Jehovah and down to the degradation of the soul in sin. Then as to the doctrine, correctness was of more importance than most men thought. A man may go over a great many big stones, but one little one in his shoe will trouble him. So we may know a thousand heresies, but if we get one into our creed it will bother us. Doctrine is the food of thought and the mainstay of practice. The last element of pulpit power he would advise was that we had the promised presence and direction of the Holy Spirit. Passing on, Mr. Spurgeon said he had been thinking of the ways in which, if it were desirable, we would overturn the pulpit. It might be done by introducing persons of an unworthy character. Again, it might be done by putting empty-headed men in the pulpit, men who had nothing to say, and said it; or frothy, feathery men, men who would introduce a joke in the pulpit for joking's sake, and who, not being particularly conscious of any other mission in the world, made themselves generally agreeable and nothing more. Iron men, too, were dangerous in the pulpit—men who, when they preached the wrath of God, did it without a tear, men who would discuss and wrangle, but were cold and hard, like a snowy night with the moon shining. Then there were idle men—idle students were bad enough—but idle ministers, what should he say of them? There were, also, what he called men of putty—men who were influenced by everybody, and had no opinions, except those of the last person whom they met. There were starch brethren—men wrapt in dignity, who came from the pulpit and walked down the aisle, their minds absorbed by heavenly contemplation. Finally, there were weathercock brethren—men whose religious opinions veered with the prevailing doctrinal current in their neighbourhood; men who, in their time, had boxed the spiritual and said that every point was the North and he spoke of these as curiosities; men who had never met them. He had no qualifications for pulpit usefulness to our ears; and

was read in Mr. Barrington's absence by the Rev. CHARLES DEEDS. The paper commencing by remarking on the inadequacy of the ordinary means of regular services in the national sanctuaries to convey the Gospel message to the poor, and on the necessity of going amongst the people as the apostles did. Reference was made to the labours of Whitfield and Wesley, who had established an influence over their followers equal to that of the Church of Rome over those who acknowledged her sway simply by the ministry of the Word of God and by prayer, and it was urged that the Church should adopt similar means. Education was another means of reaching the people, but there were classes in which the children were sent to labour at so early an age that they could only be reached through the medium of night schools, which might be conducted by the laity. Something, however, ought to be done for the present generation, and in remarking on this part of the subject, Mr. Barrington referred to the labours of the "Bible-women," and to the successful efforts of Miss Marsh, and of Mrs. Wightman of Shrewsbury. Much might also be done by extending the diaconate so as to enable the Church to meet the wants of the time. With reference to religious brotherhoods and sisterhoods, Mr. Barrington spoke with great reticence, admitting that special training for ministering to the poor and the sick was a great advantage, but suggesting that in all cases the lay brothers and sisters should be under the direction of the parochial clergyman.—Mr. DIMSDALE, M.P., thought that the duties of the laity and the clergy should be clearly defined, and that they should be kept separate. There was a great deal of committee work which they could perform, and much that they could do in the direction and advocacy of religious societies, which would release the clergy from such duties, and enable them to give their undivided attention to their spiritual functions.—Mr. R. HANBURY, M.P., was strongly in favour of a large employment of lay agency, both in visiting and preaching. Laymen could not be prevented from preaching when they felt the necessity and the duty of doing so, and the Church should recognise and direct their efforts.—The Rev. H. S. WARLEIGH also spoke in favour of the employment of lay agency; and the Rev. R. PARROTT, a ritualistic clergyman, contended for attractive services and better sermons. A discussion ensued, in which many clergymen and laymen took part, some of them urging the necessity of employing laymen in visiting and in giving cottage lectures under the direction of the parochial clergy. Ultimately it was resolved,—

That the Lord Bishop be requested to nominate from the three rural deaneries represented here five laymen and five clergymen, to confer with him as to the best means of increasing and extending the good effect of the services of the Church among the various classes of society.

—The Bishop of ROCHESTER said that he felt his hands greatly strengthened by the resolution. Of the propriety of employing lay agency in the work of the Church he had not the slightest doubt, for there were numerous passages in Scripture which unquestionably laid upon every Christian man the burden of proclaiming the Gospel. There was no doubt that the Universities contributed a decreasing number of candidates for holy orders, in consequence of the emoluments which the Church offers, and it was more necessary that the services should be maintained to do the Church's work than was the case with a vote of

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**PARRIS.**

**ROGER WILLIAMS.**—Ninety years after his death—that is, in 1771—steps were taken to erect some suitable monument to the memory of the founder of Rhode Island, but the storms of the Revolution came on, and the work was forgotten. Recently the subject has been revived, and Roger Williams may yet have some outward sign to mark his greatness and perpetuate his name. The precise locality of his grave has been carefully ascertained and examined. On scraping off the turf from the surface of the ground the dim outlines of seven graves were found, contained within less than one square rod. In colonial times each family had its own burial-ground, which was usually near the family residence. Three of these seven graves were those of children, the remaining four were adults. The easterly grave was identified as that of Mr. Williams. On digging down into the “charnel-house” it was found that everything was passed into oblivion. The shapes of the coffins could only be traced by a black line of carbonaceous matter, the thickness of the edges of the sides of the coffins, with their ends distinctly defined. The rusted remains of the hinges and nails, with a few fragments of wood and a single round knot, was all that could be obtained through the grave. It appeared as if there was not a trace of anything made of iron or steel, nor of any kind of metal, except the little iron nail which was used in the coffin. The large root had pushed up through the soil, and it seemed as if the coffin had completely decayed. The small roots of the grass and weeds growing about the graves of the other three families were also seen. The larger root had pushed up through the soil, and it seemed as if the coffin had completely decayed. The small roots of the grass and weeds growing about the graves of the other three families were also seen. The larger root had pushed up through the soil, and it seemed as if the coffin had completely decayed. The small roots of the grass and weeds growing about the graves of the other three families were also seen.

"PICTURES OF ENGLISH LIFE IN THE 16TH CENTURY, BY BISHOP LATIMER."—Under this title, the Rev. W. Walters, of Bewick-street Chapel, Newcastle, delivered a very interesting and instructive lecture on Tuesday evening, at the Sailors' Institute and Reading-room in that town. The chair was occupied by Mr. James Potts, and there was a good attendance, including several seafaring men, for whose special benefit the series of lectures of which the above formed one are intended to be delivered during the winter months. After devotional exercises, conducted by Mr. Gordon, and a few introductory remarks by the chairman, the Rev. W. Walters commenced his lecture by observing that his reason for giving to it the title he had was that he intended making it a lecture based on the sermons of Bishop Latimer, which were frequently quoted as fine specimens of plain, strong, Saxon English, and as furnishing an old example of the faithful way in which preachers appealed to the consciences of those whom they addressed. The rev. lecturer then proceeded to give—by quotations consecutively strung together from the good old divine's sermons—a most graphic, interesting, and withal entertaining description of the social and moral condition of England during the reigns of Henry VIII. and Edward VI., and of the stirring events which took place during the transitional period anterior to the Reformation. He then drew a striking contrast as to the large amount of civil and religious freedom enjoyed by England now as compared to the days of Latimer. The extravagance on the other hand, and the neglect of duty on the other, of the clergy of that time were also vividly painted; the lecturer pointed out some of the abuses of that time, and proceeded to show how they applied to the state of things in our own country. He then went on to describe the various reforms introduced by Henry VIII. and Edward VI., and the progress of the Reformation in England. He then concluded his lecture by reading some of the most beautiful passages from the sermons of Bishop Latimer, who has been called "the first English Calvinist," and who has been called "the first English Calvinist."

a hearty vote of thanks, on the motion of Mr. Wymer, seconded by Mr. T. S. Alder, and supported by Mr. J. O. Scott. A collection was afterwards taken towards the funds of the reading-room.

**MR. BAINES, M.P., AND THE ARCHBISHOP OF CANTEBURY.**—On Monday, the foundation-stone of a new building about to be erected for the Leeds Church Institute and Sunday-school Association was laid with great ceremony. A procession, including the Archbishop of Canterbury, the Bishop of Ripon, and the clergy of the archdeaconry, the Dean of Chichester (Dr. Hook), the borough members (Mr. Beecroft and Mr. Baines), the mayor and corporation, magistrates of the borough and of the riding, &c., was formed at the Town Hall, and headed by a band of music and the scholars belonging to the association, walked to the site of the new building in Albion-place, where the ceremony was performed by the archbishop. The cost of the proposed building will be about 6,000*l.*, and two-thirds of the amount have already been subscribed. After the foundation-stone was laid there was luncheon in the Stock Exchange, the vicar (Dr. Atlay) presiding; and in the evening the annual *soirée* of the institution was held in the Victoria Hall, under the presidency of the Dean of Chichester. Mr. Baines was one of the guests at the luncheon, and, in responding to the toast of the borough members, he said:—

It was known that in some respects he differed from a great number of those who were present; but when he looked at the grounds of difference, they appeared to him only as dust in the balance—(applause)—when weighed against those grand interests in which he was happy to say he agreed with them. (Renewed applause.) They had met to do honour to and to promote the great causes of education and religion, and of education and religion combined. ("Hear, hear," and applause.) In that principle he was now, he always had been, and he believed he always would be, most heartily with them. (Applause.) It was also a joy to him to know that in no essential doctrine of religion did he differ from the Church of England—(Hear, hear)—and he could, therefore, with a true heart and a good conscience wish all prosperity to the institution which they had been that day establishing. (Applause.) Might he be permitted to say that one additional motive he had in coming to that place was to show by his presence—for he had no idea of opening his mouth—the veneration, the esteem, and affection he had for so many years held for his Grace the Archbishop of Canterbury? (Loud applause.) He agreed with what his honourable colleague had said as to the qualities which had contributed so much to raise that venerated prelate, the Primate, to the position in which he stood. (Applause.) They all knew how exemplary he was for his virtues, for his talents, for his attainments, and especially for his Christian meekness, his courtesy, his charity, and his wisdom. (Applause.) He should sin against the meeting and its precious time if he detained them longer, but he begged to renew the expression of his thanks for their great kindness to him. (Loud applause.)

Dr. Hook (the Dean of Chichester), who followed, said in the course of his speech:—

In speaking of Mr. Baines's attendance that day, he hoped he would not be misunderstood. He thought they ought to be very careful about that. They knew that the archbishop, the primate of all England, had been by a very high authority, the authority of our sovereign lord the *Times*—(laughter and applause)—called a Dissenter. (Renewed laughter and applause.) Do not let any of them go away with the opinion that Mr. Baines had become a Churchman. (Renewed laughter and cheers.)

## Religious Intelligence.

### MISSIONARY REUNION.

A missionary meeting was held at Park Chapel, Camden-town, on Thursday evening week. The meeting, unfortunately, was not so comprehensive as its promoters wished—no representative from the Church Missionary Society being present, although an invitation was addressed to the proper parties in the usual form. The Baptists, Independents, Wesleyans, and Moravians, however, were efficiently represented, and the objects of the several missionary societies fully detailed. The chair was occupied by the Rev. J. C. Harrison, and the proceedings were commenced by a devotional service. The ministers of nearly all the Dissenting churches in the neighbourhood were present, either upon the platform or in the body of the meeting. In the course of his opening remarks the chairman said that no collection would be made on that occasion, the object being to diffuse information and awaken interest.

Dr. UNDERHILL, of the Baptist Missionary Society, first addressed the meeting, taking for his subject the signs of the times, especially in relation to the conversion of India, and their similarity to those attendant upon the advent of our Lord and the early ministry of His Apostles. Amongst the favourable indications he referred to the bringing all India under one rule, the advance of commerce and civilisation, the increasing number of Englishmen, the anticipation of the natives that India would become Christianised, and the rapid advance of the English language among the Hindoos.

The Rev. J. A. BATTEN, secretary of the Moravian Missionary Society, next addressed the meeting relative to the work carried on by that institution in Labrador. He observed that the United Society of Moravians felt it so important to press the missionary work upon its members, that one in every forty-four or forty-five of the adult members was actively engaged in the service of missions. He then gave a graphic description of the work, describing it as a vast region of land, extending from the north to the south, and from the east to the west, and containing a population of about 100,000 souls.

latitude. There were four missionary stations in Labrador, and another in progress. Each station consisted of a church, very simply constructed, but with a view to the comfort of the worshippers, a school, and a dwelling-house for the missionaries. At first the missionaries carried on the trading arrangements with the natives, feeling that it had a civilising influence to induce them to exchange their commodities for European articles; but subsequently the society had appointed lay agents to superintend this kind of work. The missionaries had contrived, by dint of great labour and ingenuity, to cultivate small gardens and to grow a few potatoes by means of artificial heat; but practically, the soil yielded nothing whatever to the inhabitants. As to spiritual results, the missionaries often complained bitterly of the childishness of the natives; but nevertheless there was a marked distinction between the heathen and the Christian Esquimaux.

The Rev. A. O. GIALMO, of Gibraltar, spoke as the representative of the Wesleyan Missionary Society. As a native of Spain he testified to the darkness and superstition of Romanism. There the people might be divided into two classes, the ignorant and the sceptical. The Wesleyan Missionary Society had established an agency in Gibraltar, and had been the means of awakening some interest in Gospel truth. There was, however, no liberty of conscience in Spain, although each of the two great political parties into which the nation was now divided promised to confer that liberty upon the people.

The Rev. Dr. MULLENS, of the London Missionary Society, gave some interesting information in reference to the missions to China. A wide and effectual door was opened to Gospel truth; and he was happy to say that the Christian churches throughout Europe and America had taken the greatest interest in the Chinese empire. There was much work to be done there; and it was astonishing how speedily all distinctions and jealousies of sect vanished away when missionaries of different denominations worked with each other in distant lands. By allocating the agents of the societies in different places, local interference and clashing were avoided; while by freely and fraternally visiting and exchanging with one another, the heathen around were impressed with the conviction that they were all the servants of one Master. There were a hundred missionaries in all in China belonging to the different denominations, including twenty connected with the London Missionary Society. The American Society had a large number of missionaries. About ten towns were thoroughly occupied. The missionaries had not in China, as in India, to contend with the mighty prejudices of caste. Merchants, shopkeepers, common labourers, and visitors, met together, for instruction or from curiosity, in the various chapels; indeed, it was one of the sights of Peking for a native Chinese from the country to see the foreign teachers' chapel and to get the foreign teachers' books. He was much interested on one occasion to see Dr. Legge, who was about to preach, first write his text in legible Chinese characters on a black board, and then distribute through his audience a small printed syllabus of his discourse. The Chinese seemed to take great delight in the fact that a foreigner could write their language so correctly. Christian churches were being established on all sides, and had been greatly blessed.

After a few words from the CHAIRMAN, and a vote of thanks to the speakers, the meeting closed with the benediction.

**SURREY MISSION.**—A series of impressive and interesting services in connection with the autumnal meeting of this society, was held at the Independent chapel, Godalming, on the 24th and 25th inst. On the preceding Lord's-day, the Rev. W. Essery, of Marlborough Chapel, Old Kent-road, preached two sermons, and collections were made on behalf of the local missionary fund. Special services were conducted in the surrounding villages, and the several mission chapels were filled with attentive hearers. On Wednesday evening there was a double service, after the Welsh fashion, two sermons having been preached, the first by the Rev. G. Rogers, theological tutor of Mr. Spurgeon's College, and the second by the Rev. J. M. Soule, one of the secretaries of the Mission. On Thursday morning the committee sat for the transaction of business, being presided over by T. Simpson, Esq. The reports of conversions and of additions to the churches in the several districts, which include more than thirty parishes, and are occupied by seven evangelists, awakened a deep interest in the minds of all present, and afforded a renewed proof of God's abiding blessing on the labours of the Surrey Mission. In the afternoon a public meeting was held, J. G. Pagan, Esq., in the chair. Addresses were delivered by the Rev. Messrs. Lord, Ashton, Pillans, Rowe, Hart, Davies, and Soule; W. Edwards, and F. Allport, Esqs., and the evangelists, Cooper and Mass. The closing service was a sermon of great eloquence and power by the Rev. Arthur Mursell, of South Lambeth Chapel, followed by a brief and earnest address on behalf of the Mission, by the Rev. J. Hart, of Guildford. Notwithstanding the inauspicious and threatening aspect of the weather, the attendance was good, and the collections liberal. The varied services of the occasion were felt to be times of refreshing to the presence of the Lord.

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sons) has just been celebrated. A service was preached on Wednesday, October 17, by the Rev. Arthur Mursell, of Stockwell, and on the following Sunday sermons were preached by the Rev. J. Scott James, of Battersea; the Rev. Dr. Leask, of Kingsland, and the Rev. J. Sella Martin. On the Tuesday following, October 23, a tea-meeting, of about 200 persons, took place, followed by a public meeting, at which Franklin Allport, Esq., presided. The Rev. W. M. Mather, pastor of the church, presented a report stating that during the past year the chapel and the lease of the chapel-house had been placed in the hands of trustees, a church had been formed, a school of upwards of 200 children had been collected, and an excellent congregation had been in regular attendance, the place having been well filled every Sabbath evening and crowded on special occasions. Ministers and gentlemen then addressed the meeting, and resolutions were passed pledging the church and congregation to take immediate steps for the liquidation of the debt incurred in the establishment of a Congregational church in this most important locality.

**BRIXTON-HILL.**—On Tuesday, October 23rd, a public meeting was held here to afford the churches and ministers of the neighbourhood an opportunity of recognising the Rev. Edwin Bolton as pastor of the Congregational church. James Spicer, Esq., took the chair, and expressed his pleasure, as one of the trustees of the chapel, at the appointment of a new minister and the hopeful prospects of the congregation. The Revs. Dr. Macfarlane, J. G. Rogers, B.A., S. Eldridge, D. Jones, T. C. Hine, and others, took part in the proceedings, which were of a very encouraging character throughout. Both minister and people have every reason to expect a large measure of happy prosperity.

**UPPINGHAM.**—Mr. Henry F. Walker, of the Theological Institute, Nottingham, has accepted a most cordial and affectionate invitation to become the pastor of the Congregational church at Uppingham, Rutlandshire, but will not enter fully upon his duties till the completion of his college course in March next.

**NEWPORT, SALOP.**—On Tuesday, the 16th inst., the Rev. Albert Cooke, of Lancashire College, was recognised as pastor of the Congregational church at Newport, Salop. The Rev. D. Evans, of Bridgnorth, commenced the service with reading and prayer. The Rev. Professor Scott, LL.B., delivered the introductory discourse. The Rev. G. Kettle, of Shrewsbury, asked the questions. The recognition prayer was offered by the Rev. J. Cooke, father of the ordained minister, and a solemn charge was delivered by the Rev. Professor Newth.

**GAWTHORPE, NEAR WAKEFIELD.**—On Tuesday, October 23, the services connected with the recognition of the Rev. Wm. Daniell, took place at Zion Chapel, Gawthorpe. In the afternoon a numerous party took tea in the schoolroom, and in the evening a public meeting was held in the chapel, the Rev. S. Oddie, of Ossett, in the chair. The meeting was addressed by the Revs. E. H. Weeks, and H. Sturt, of Dewsbury; J. Williams, of Penistone; J. Collier, of Earlsheaton, and other friends. A selection of sacred music was given by the choir at intervals in the course of the evening. The chapel was densely crowded in every part.

**NEW BAPTIST CHURCH AT SCARBOROUGH.**—The denomination of Christians known as General Baptists in Scarborough are an offshoot of the Particular Baptist church at that place; the former have worshipped separately for about two years, in one of the public rooms in the town. In the meantime, they chose as their pastor the Rev. J. Lewitt, of Nottingham; and with the aid of the Rev. Dr. Acworth, late of Horton College, Bradford, they have advanced their cause so far as to warrant them in building a handsome church, the corner-stone of which was laid on Wednesday, by Mr. Henry Kelsall, of Roodale. Messrs. Lockwood and Mawson, of Bradford, are the architects, and Mr. John Barry, of Scarborough, the builder. The building is estimated to cost, exclusive of the site, about 4,500*l.* Of this sum, upwards of 3,860*l.* has been received or promised. The church is to be seated for 850 people.

**WELSH INTELLIGENCE.**—A new chapel was opened at Morfa, near Abergele, on ground given by D. Roberts, Esq., Tanyrallt, on the 10th and 11th of this month; and the Revs. H. Rees, and O. Thomas, Liverpool, E. Evans, Cotton Hall, Denbigh, W. Roberts, Abergele, and W. Morris, Rhuddlan, preached on the interesting occasion. On the 7th and 8th inst., the Rev. H. G. James, a student from Pontypool College, was recognised as minister of the Baptist Church, Mold, Flintshire. Several ministers took a part in the services; and Dr. Price, Aberdare, read a letter from Dr. Thomas, tutor of the College, highly praising the young minister as a Christian, a student, and a preacher. On the 17th and 18th inst. the Rev. R. Ellis was recognised as minister of the Independent Church at Carno and Llanwnnog, Montgomeryshire. The Revs. H. Morgans, Sarnol, R. Ellis, Brithdir (father of the young minister), T. Roberts, Llanrwst, and others, took part in the proceedings. On the same day, the Rev. J. Lewis, late of Llanrwst, was recognised as minister of the Baptist Church, Llanrwst, Denbigh.

The Rev. J. A. BATTEN, secretary of the Moravian Missionary Society, next addressed the meeting relative to the work carried on by that institution in Labrador. He observed that the United Society of Moravians felt it so important to press the missionary work upon its members, that one in every forty-four or forty-five of the adult members was actively engaged in the service of missions. He then gave a graphic description of the work, describing it as a vast region of land, extending from the north to the south, and from the east to the west, and containing a population of about 100,000 souls.

The distress deepened, till in April the scarcity became a famine, and a famine the like of which, so far as is known, has never been experienced in this land; nor have I read (except in connection with the siege of Jerusalem) of any scenes so harrowing as those I have witnessed or heard of at this time of trouble. Day by day we have pursued our work amid the piteous cries and entreaties of poor starving creatures, that we could do little to relieve, and who, in very many cases, were too far gone for a hope of their restoration to be entertained. Orphans have been brought dying to our door, and many that we have received have been too deeply famine-stricken for nursing and medicine to restore. After a few short days death has closed the scene. Poor and delicate women lying in our verandah have sold their rice, or money to purchase it, with cries that rent our hearts. Two cases of eating human flesh were reported: in the one case it was proved to be insane; in the other a child was killed for her's flesh, which had been refused; the child died. Mothers have been driven (dung-hill) to eat their own children. In one case an orphan was offered to another eagerly for a few cents, and was dead.

sixty, seventy, eighty, or more dead corpses. In the Cuttack district 3,000 deaths from famine and pestilence were reported in one week, and it is generally believed that at Balasore and Pooree the distress has been severer than here. Travelling in some parts has become difficult, so many of the bearers having been carried off. Whole families have been swept away, not one remaining. Villages have been nearly depopulated. The mortality has been on a scale of frightful magnitude. In the absence of trustworthy statistics I am afraid to mention numbers, but should certainly estimate the deaths from famine and pestilence at hundreds of thousands. Amid these distressing scenes it has been a comfort to rest in the precious truth, the Lord reigneth, and to hope that He will, by these awful judgments, further the interests of that kingdom for whose coming we all daily pray. Our anxieties on account of the native Christians and orphans in our schools have been very great; but since the Government sent rice into the province our difficulties have been much diminished, though the expense of carrying on our operations has been very heavy. It has pleased God to raise up friends to help us in our time of need, so that our orphanages have been sustained, hundreds of our Christians who must have perished have been fed, and we have been able to do a little for the poor starving people who vainly cried in their extremity to gods that could not save. The Government, I may add, has engaged to support the famished orphans sent to us. Our anxieties are by no means at an end. Three trying months are before us. Oh, that it may please God that the harvest to be reaped in December may be an abundant one; this will be the greatest alleviation we can have of our distress, but Orissa will suffer for many long years from this awful visitation.

### Court, Official, and Personal News.

The Court are expected at Windsor on Friday. The marriage of the Princess Dagmar will take place two days sooner than it was first arranged, and the Prince of Wales will, consequently, leave England next Friday.

At a meeting of Conservatives at Colchester, on Wednesday night, Mr. Sandford, M.P., regretted that a Government had not been formed of moderate men of both parties, under the premiership of Earl Grey.

Along with other distinguished visitors at present residing at the Clyde Hotel, Bothwell, are the widow and daughter of the late Abraham Lincoln, President of the United States of America.

According to the *Globe*, a rumour is abroad—"whether well-founded or not we cannot say"—that the Government is about to undertake a revision of the Bank Acts, in order to place the monetary system of the country on a more satisfactory footing.

It is stated that the Cabinet, which meets for the first time this season to-day, will have to consider increased charges for the maintenance of the army and navy next year. For the army the additional charges will not, it is said, be far short of 1,000,000*l.*, and those for the navy will also be considerable.

It is rumoured that Sir Henry Storks will proceed to Calcutta, invested with certain powers connected with the command of her Majesty's forces in India, and that Sir William Mansfield will be recalled preparatory to an investigation of the case of Captain Jervis.

Mr. Snider, the inventor of the breech-loader, died suddenly on Thursday morning. Early on the same day the War Office had arranged a scheme of remuneration. He died therefore without having heard that justice had been done to him—a justice which he could, however, never have enjoyed, having sold most of his rights in the gun to Colonel Roden.

The Totnes Election Commissioners have resumed their sittings, and are receiving evidence of similar character to that already published.

Mr. T. A. Chubb has been appointed Secretary to the South-Eastern Railway Company in succession to Mr. Smiles, who has resigned.

It is stated that the reports of Lord Clarendon's ill health are very much exaggerated. He is now at Rome, almost restored to health.

The Prince and Princess of Wales are to attend the Norwich Musical Festival this evening.

Her Majesty has been pleased, through Lord Derby, to confer a pension of 75*l.* a-year on the widow of the late Mr. Godfrey Sykes, formerly a pupil and teacher of the Sheffield School of Art, and the architectural decorator of the South Kensington Museum.

Parliament has been further prorogued to November 20th.

The Beigate Election Commissioners recommenced their sittings on Monday. The evidence taken was generally of a most uninteresting character.

### Postscript.

Wednesday, Oct. 31, 1866.

#### M. BRIGHT IN IRELAND.

Mr. Bright, having accepted the invitation of a number of his political friends and admirers to visit the sister kingdom, was entertained last evening at a grand banquet at the Rotundo, Dublin. The O'Donoghue presided, supported by Sir John Gray, M.P., Mr. Pildes, M.P., Mr. Bagwell, M.P., Captain White, M.P., Mr. Lawson, M.P., late Attorney-General for Ireland, Mr. Sullivan, M.P., late Solicitor-General for Ireland; Sir Colman O'Loughlen, M.P., Sergeant Armstrong, M.P., Mr. Baring, M.P., Mr. Tristram Kennedy, M.P., Dr. O'Brien, Dean of

Limerick; Sir P. O'Brien, M.P., Mr. Blake, M.P., &c. There were also present several dignitaries and a considerable number of the clergy of the Roman Catholic Church. Covers were laid for 500 persons. Letters were read from Cardinal Cullen, Archbishop of Dublin, the Archbishop of Cashel, the Bishop of Meath, the Bishop of Kerry, the Bishop of Limerick, the Archbishop of Tuam, Mr. John Stuart Mill, M.P., Mr. Fawcett, M.P., Mr. D. M'Laren, M.P., &c. The usual loyal toasts were well received, and followed by "The People, the true source of political power," which, the Chairman said, embodied a principle as well as a mission, a truism which, not only in America but in this country, was every day being more strongly manifested, and must in the end be accepted as a universal axiom; and to the disregard of this truth most of the grievances of which Ireland complained are to be ascribed. (Cheers.) The Chairman, after a brief pause, then rose to propose, amid loud cheering, the toast of the evening, "Our guest, John Bright," and passed a high eulogium on the hon. gentleman.

Mr. Bright in responding made a speech which occupies some four columns of the *Star*. In the course of it he referred to some facts to show that the Irish were not the impracticable and uncivilised people they were sometimes charged with being. One of these was that that portion of the Irish people which had found a home in the United States had in sixteen years—between the years 1848 and 1864—remitted about 13,000,000*l.* sterling to their friends and relatives left behind. Mr. Bright's address was mainly confined to two questions—the Established Church, and the land tenure. Relative to the former he said:—

The Church may be said to affect the soul and sentiment of the country, and the land the means of living and the comfort of the people. (Cheers.) I shall not blame the bishops and clergy of the Established Church. There may be, I doubt not, many amongst them, pious and devoted men, who labour to the utmost of their power to do good in the districts which are committed to their charge; but I venture to say that if all were good and all were pious, it would not in a national point of view compensate for the one fatal error of their existence as ministers of an established Protestant Church in Ireland. (Cheers.) Every man of them is necessarily in his district a symbol of the supremacy of the few, and of subjection to the many of the people; and although the amount of the revenue of the Established Church, as a sum payable as a tribute by a whole nation, may not be considerable, yet bear in mind that it is often the galling of the chain that is more tormenting than the weight of it. I believe that the removal of the Established Church would create a new political and social atmosphere in Ireland—that it would be felt by the people that the old things had passed away, and that all things had become new—that the Irishman and his faith were no longer to be condemned in his own country, and that for the first time Irishmen would fully believe that English people and the English Parliament intended to do justice to their country. (Cheers.)

The Catholics of Ireland have no idea of saying that Protestantism in its various forms should not exist in their island—(cheers)—there would still be a Church, but it would be a free church of a free people. (Cheers.) I will not go into details about the change. Doubtless every man would say that the present occupants of the livings should not be disturbed during their lifetime—(Hear, hear)—but if the principles of the abolition of the State Church were once fixed and accepted, it would not be difficult to arrange the details that would be satisfactory to the people of Ireland. Now, who objects to that? The men who are in favour of supremacy, and the men who have a fanatical hatred of what they call Popery. (Cheers.) But honest and good men of the Protestant faith have no reason whatever to fear that change. (Hear, hear.) What has the voluntary system done in Scotland? What has it done amongst the Non-conformists of England? What has it done amongst the population of Wales? What has it done amongst the Catholic population of your own island? (Cheers.) In my opinion the abolition of the Established Church would give Protestantism even another chance. (Cheers and laughter.) I believe there has been in Ireland no enemy of the Protestant faith so injurious as the Protestant State Establishment. (Hear, hear.) It has been loaded for two hundred years with sins of bad government and bad laws, and whatever may have been the beauty and the holiness of its doctrine or of its professors, it has not been able to hold its ground. Burdened as it has been with sins of a bad government, the effect of the Established Church has been this, to make Catholicism in Ireland not only a faith but a patriotism; for it was not likely that any member of the Catholic Church would incline in the slightest degree to Protestantism so long as it presented itself to his eyes as a wrongdoer and full of injustice in connection with the government of his country.

He then turned to the land question, and after referring to the unsatisfactory relations of the owners and occupiers of the soil, went on to say:—

What is the first remedy which you would propose? First—and this is the most practicable, and would most speedily touch the condition of the country—that the property which the tenant should invest in his farm should be secured to the tenant by law. (Loud cheers.) I believe that if Parliament were fairly to enact this, it would make a change in the whole temper of the country. I recollect in the year 1849, being down in the county of Wexford, I called at the house of an old farmer of the name of Stafford. He lived in a good house—the best farmhouse I think that I had seen since leaving Dublin; he lived on his own farm, which he had bought about fifteen years before, and the house was a house which he had had built. He was a venerable old man, and I had some rather interesting conversation with him. I asked him how it was that he had so good a house, and he said the farm was his own, and the house was his own, and as no man could disturb him, he had built it a much better house than was common for the farmhouses in Ireland. (Cheers.) I said to him, "If all the farmers in Ireland had some security for the capital they laid out on their farms, what would be the result?" The old man almost sprang out of his chair. He said, "Sir,

if you will give us that encouragement, we'll baste the hunger out of Ireland." (Loud cheers.) It is said that all this must be left to contract between the landlord and the tenant; but the public, who may be neither landlord nor tenant, have a great interest in this question, and I maintain that the interests of the public require that Parliament should secure to the tenant the property which he has invested in his farm. (Cheers.) But I would not stop here. There is another, and what I should call a more permanent and far-reaching remedy for the evils of Ireland; and I hope those persons who stickle so much for political economy will follow me in this. The grand evil in Ireland is this: that the Irish people—the nation—are dispossessed of the soil. What we ought to do is to provide and aid for their restoration to it by all measures of justice. Should you tolerate in Ireland the law of primogeniture? Why should you tolerate the system of entails and long settlements? Why should the object of the law be to accumulate land in great masses in few hands, and to make it almost impossible for persons of small means and tenant farmers to become possessors of land? If you go to other countries—for example, to Norway, to Denmark, to Holland, to Belgium, to France, to Germany, to Italy, or to the United States—you will find that in all those countries those laws of which I complain have been abolished—(cheers)—and the land is just as free to buy and sell and hold and cultivate as any other description of property in the kingdom. No doubt your Landed Estates Court and your Court of Titles Act were good measures, but they were good because they went in the direction that I want to travel further in. I would go further than that—I would deal with the question of absenteeism. (Cheers.) I am not going to propose to tax absentees; but, if my advice were taken, we should have a Parliamentary Commission empowered to buy up the large estates in Ireland belonging to the English nobility, for the purpose of selling them on proper terms to the occupiers of the farms and to the tenantry of Ireland. (Cheers.)

#### LATEST FOREIGN NEWS.

The *Etandard* announces that an arrangement has been concluded between Prussia and the Netherlands, according to which the former Power will occupy the fortress of Luxemburg. The same journal adds that Prussia does not demand the entry of Limburg into the North German Confederation.

The Greek Consulate in London has received an official telegram announcing another defeat of the Turks in Candia. The Egyptian General, Ismail Pasha, was severely wounded. Reinforcements have been sent to Mustapha Pasha.

Relative to the relations of France and the Pope, the Berlin correspondent of the *Times* writes:—

The Pope has been informed by the Emperor Napoleon that France will uphold his temporal power against all comers, and reoccupy Rome in his name in case of rebellion or invasion. The bearer of this important message was Cardinal Ricasoli, who lately passed a few weeks in France, and was commissioned by the Emperor Napoleon to acquaint the Holy Father with his resolve. The Spanish men-of-war are still at anchor off Civita Vecchia; but not content with placing a number of men and guns at the disposal of the Pope, Queen Isabel has written again to tell his Holiness that nothing would give her greater pleasure than to be allowed to cede him one of her own provinces, should her troops fail in maintaining his regal prerogative at Rome. Whose offers the Pope, who finds himself suddenly surrounded by friends, will eventually accept, cannot be foreseen. Probably he will be guided by circumstances rather than premature resolves.

A telegram from Toronto announces that another Fenian, a priest named M'Mahon, has been sentenced to be hung.

ATLANTIC TELEGRAPH BANQUET.—Last evening, upon the invitation of the Lord Mayor, the most prominent gentlemen connected with the Atlantic Telegraph enterprise were entertained at a grand banquet at the Mansion House. Unfortunately his lordship was prevented from presiding in consequence of indisposition, but his place was filled by the senior alderman, Mr. Alderman Copeland. The Government were represented by Lord Cranbourne, Secretary of State for India, who made a speech in reply to the toast of the House of Commons. In connection with the Atlantic Cable, speeches were delivered by the Right Hon. James Stuart Wortley, Sir Samuel Canning, Sir James Anderson, and other gentlemen who have taken a prominent part in connection with the matter. The proceedings did not terminate until a late hour.

#### MARK-LANE.—THIS DAY.

At Mark-lane to-day the quantity of home-grown wheat offered for disposal, although only moderate, was sufficient to satisfy the immediate wants of millers. The demand, generally, was quiet; but Monday's quotations were well supported. We were fairly supplied with foreign wheat, the transactions in which were on a limited scale, but at prices quite equal to those quoted on Monday. In floating cargoes of grain sales progressed slowly, at the late advance in prices. Fine malting barley was scarce, and was mostly disposed of at extreme quotations. Grinding and distilling sorts were in limited request, at late rates.

ARRIVALS THIS WEEK.					
	Wheat.	Barley.	Malt.	Oats.	Flour.
English and Scotch	520	1,170	1,120	—	680
Irish .....	—	—	—	260	—
Foreign.....	15,870	9,050	—	34,210	—
					1,500 ake.

WATERPROOF FABRICS.—The following plan of rendering tissues waterproof is said to be very effective:—Plunge the fabric into a solution containing 20 per cent. of soap, and afterwards into another solution containing the same percentage of sulphate of copper; wash the fabric, and the operation is finished. An indissoluble stearate, manganate, or oleate of copper, is formed in the interstices of the tissue, which thus becomes impervious to moisture. This process is particularly recommended for rick-cloths and awnings.—*Journal of Society of Arts.*

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## TO CORRESPONDENTS.

\* By a slip of the pen in a paragraph of the Summary last week the name of Mr. Mallins was substituted for that of Sir W. Bovill as Solicitor-General.

## The Nonconformist.

WEDNESDAY, OCTOBER 31, 1866.

## SUMMARY.

It is a tribute to Mr. Bright's power as a statesman, which no subsequent abuse can weaken, that, wherever he goes as a public man, all the resources of the telegraph companies are put in requisition to furnish early reports of his speeches. Thus it is that we have in this morning's papers a lengthened report of the honourable member's address at the banquet given to him at Dublin last evening by the Irish Liberals—extending in the case of the *Morning Star* over several columns of matter all sent by telegraph. The occasion was unique. Mr. Bright appeared in Dublin at the urgent request of his Irish admirers, and on a requisition signed by more than twenty M.P.'s, and it has been reserved for an Englishman, a Protestant, and a voluntary to reopen for the season the condition of Ireland question, and to rally around him, as hardly any one else could, men of divers religious views who have been won to his side by his deep and genuine sympathy with their common wrongs. Mr. Bright as usual seized the broad facts of the case. Irish difficulties came mainly, he maintained, not from their race, but from their history, and the conditions to which they have been subjected. And those grievances—the foremost being the Established Church and the tenure of land—remain unredressed. It was still the land of evictions, from which thousands of families had been driven by the force of the landowners and power of the law—a land, where have existed to a great extent those dread tribunals known by the common name of secret societies—where there has been a greater emigration by sea within a given time than has been known by any country in the world—and in which he was speaking rather by the forbearance and permission of the Irish executive than under those usual safeguards which defend the rights and liberties of the people of the United Kingdom. These were the characteristics of a country in which Tory principles had for generations been in undisturbed ascendancy. He traced this condition of things chiefly to vicious legislation—the existence of an alien State Church, and the great gulf between the owners and the occupiers of the soil. If the former were removed, the Protestant Church would still revive; and the latter might be bridged over by giving the tenants of the soil the protection of the law. One of the great results of Mr. Bright's visit to Ireland will be to strengthen the bonds between English and Irish Liberals, and enlist anew the interest of the latter in Parliamentary reform. This will, we doubt not, pave the way for the substitution in Ireland of "equality and justice for supremacy, and a generous patriotism for the spirit of faction."

Napoleon III., though greatly improved in health, has many grounds for political anxiety. Owing to the fluctuations of trade, widespread distress and discontent prevail among the artisans of Lyons, who have demanded the establishment of *ateliers nationaux* on Louis Blanc's plan. Unable to satisfy that claim, the Imperial Government recommends co-operative societies, and is besides spending large sums in the relief of the suffering Lyonnese, which will

have to be met by a public loan. The military organisation of the Empire is also to be modified with the view "of placing the national forces in a condition to ensure the defence of the territory and maintain the political influence of France." This scheme also will involve a heavy additional expenditure, and the prospect of a deficit has given rise to a fear that the Corps Législatif will be less tractable than usual during the coming Session, and to a report that the functions of that assembly, and the freedom of debate, will be greatly restricted by its Imperial Master.

The Emperor of Austria has been visiting Bohemia, that portion of his dominions which was most desolated by the late war. He was received at Prague with the most chilling coldness, which culminated in an attempt on his life by an assassin. It would seem almost as though the Battle of Sadowa had given a death-blow to the Austrian Empire. The German population is discontented; Hungarian patriotism, represented in the person of M. Deak, holds more than ever aloof from the Imperial throne; and now the Czechs of Bohemia have given proof of their entire disaffection. Without a well-defined policy, and destitute of competent statesmen, the Kaiser has been obliged to have recourse to the services of Baron von Beust, the late Saxon Premier, and the bitter foe of Count Bismark, to save his dominions from anarchy.

After protracted delays peace has been concluded between Prussia and Saxony on terms tolerably favourable to the smaller State, though destructive of her position as an independent kingdom. The military resources of Saxony are substantially handed over to Prussia, and she is to enter the North German Confederation. King John, who has returned to Dresden, has wisely accepted his fate, and announces his intention of heartily co-operating in the promotion of German unity. The majority of his people no doubt sympathise with Count Bismark's policy, and probably the course of events will eventually lead to their closer union with the Power that represents the interests of the Fatherland.

Mr. Ward Beecher, following the example of Mr. Raymond and other moderate Republicans, has entirely abandoned his isolated position and declared himself in favour of the Constitutional Amendment. He now heartily accepts the principle that Congress has the sole right of framing the conditions of reconstruction, and is ready to go any length to prevent the renewed ascendancy of the Democratic party. The North is now almost a unit in opposition to President Johnson's policy, and in the resolution to put him aside, should he continue to thwart the national will.

## TRANSATLANTIC POLITICS.

THE Congressional elections which took place in the earlier part of the present month have placed the President, Andrew Johnson, in a most unenviable position. He had swaggered so indecorously, he had hurled defiance around him so fiercely, he had asserted his own policy with such offensive self-will, and with so entire an absence of prudential reserve, that to find himself suddenly face to face with a crushing majority of the people of the United States, cannot be otherwise than gall and wormwood, humiliation and shame, to him. No doubt he had managed to persuade himself that he had sounded all the depths of Northern sentiment, and that his policy was adopted by the nation. No doubt he thought that when he flung reproaches and insults at the Congress, he was but expressing the contempt and anger of the American people. That his own plan of reconstruction was the only wise and practicable plan, that State rights should override national obligations, as well as national necessities, and that all the power wielded by the Executive should be unshrinkingly exercised to make that policy triumphant, were conclusions at which a comparatively undisciplined man, like Andrew Johnson, occupying so exalted an official position, might very naturally arrive. His blunder was one common to conceited, narrow, and obstinate minds. He persisted in looking so intently, so uninterruptedly, and so long, at the embodiment of his own will, that he got to disbelieve that anything in the universe could better it, or that anybody in their senses could object to it. In the heat of this passionate self-approbation, he misinterpreted in his own favour every sign that should have warned him of what was full surely coming. The echo of his own confident asseverations by the official *entourage* which hemmed him in, he mistook for the response of the nation—and, look wherever he might, he saw nothing, because he had an eye for nothing, but his own magnificent shadow.

At length he is undeceived. Vermont an Maine first—then Pennsylvania, Ohio, Indiana, Iowa, tossed his plan of reconstruction back to him with an endorsement to this effect, "not approved." As yet he has not got more than a fifth of the future Congress with him. There can no longer be a doubt that two-thirds and upwards of both Houses will be ranged against him. His veto power will no longer serve him—as the majority will be large enough to carry everything over his head. He has not used conciliatory measures, and he can hardly calculate upon conciliatory treatment. He is threatened with impeachment and deposition none the less loudly and fiercely since he has given cause for apprehension that he meditated a *coup d'état*. A rumour, which he denies to be founded on fact, of his having submitted certain questions to the Attorney-General as to how far a President might constitutionally act in setting aside an illegal Congress, has kindled such a flame of national excitement and indignation as may well drive out of his head once and for ever all idea, if he ever entertained it, of attempting to dispute by force the prerogatives of Congress. His flatterers are abashed—his moderate friends desert him—silence has taken possession of him—in fact, no course remains open to him but that which leads direct to submission. It is not certain that he will take this course. He knows not how to yield even to the voice of the people. For his own sake, it is earnestly to be hoped he will, and soon—but in all other respects he has been deprived of the ability to do serious mischief—he can but knock his own head against a wall.

President Johnson, however, now that his domestic policy has been proved impracticable and hopeless, sees the expediency of moving with the popular stream in regard to foreign affairs. There is yet the outstanding grudge against England on account of the curt manner in which Earl Russell refused to submit the Alabama and Shenandoah claims to arbitration. The noble lord probably little thought of the inconvenience, not to say danger, to which his rough diplomacy would some day expose his country. To it, and it alone, Canada owes the Fenian raids she has already had, and the Fenian troubles with which she is still threatened. The Palmerstonian spirit—for doubtless it was that which Earl Russell ungainly and ungenially expressed—is chiefly answerable for the connivance given by the American authorities and the American people to that gigantic conspiracy, and for the disposition of Congress to modify or abolish the neutrality laws which have stood in the way of a Fenian expedition at sea. And now, it is tolerably clear that President Johnson inclines to give indulgence to the Irish section, will not resist the change demanded in regard to the neutrality laws, and will reopen with less moderation of temper than on a former occasion the Alabama case. There cannot be two opinions among men of observation that sooner or later there will be war between America and England unless that dispute be amicably settled.

Public opinion in this country is in this instance, as in some others, beginning to see the wisdom of Mr. Goldwin Smith's counsel. Long ago that gentleman, in a letter to the *Daily News*, urged the propriety as well as policy of healing the wound inflicted upon American self-respect by Earl Russell's peremptory refusal to take the Alabama claims into consideration. We see the *Times* is now advocating the same course. Lord Stanley is so strongly advised by that journal to refer these claims to a joint commission, both on the ground of equity and of policy, that we suspect his lordship has had the good sense and good feeling to commit himself to that course. "Let us anticipate," says the editor, "the violent councils of a dominant party by conciliatory overtures which would be appreciated by the whole nation. We have a Foreign Secretary who is not only free to do so, without any sacrifice of personal dignity, but enjoys the rare credit, both at home and abroad, of being superior to national prejudices. Such an opportunity, if lost, may not recur before some fresh dispute arise to confound the merits of that now pending, and to make its settlement impossible." Excellent advice—would that it had been so backed up when first suggested. But, as the old adage has it, "Tis never too late to mend."

## GLADSTONE AND REFORM.\*

THE publication by Mr. Murray of the speeches delivered last Session on the question of Parliamentary Reform by the Chancellor of the Exchequer, the Right Hon. W. E. Glad-

\* "Speeches on Parliamentary Reform in 1866." By the Right Hon. W. E. Gladstone. With an Appendix. London: John Murray, Albemarle-street. 1866.

stone, is most seasonable. Thoughtful politicians will welcome and gladly embrace the opportunity of leisurely going over the ground which they traversed last Session under circumstances of keen excitement. It is not in the hurry and turmoil of actual conflict that the qualifications of a general can be best judged of; and assuredly, it is not when under the impressions made upon the mind by a triumphant party speech, that one is most able to discern and appreciate the greatness of a true statesman. When the noise and smoke of the battle-field have subsided, when the passions of the hour have been hushed to rest, when passing events, fraught, it may be, with momentous consequences, cease to agitate or alarm the mind, one can retrace with more balanced and impartial judgment the leading movements of the field, and, aided by the light of subsequent events, can note the fitness or unfitness, the strokes of genius and the unaccountable mistakes, of the men who were responsible for the direction of affairs. Mr. Gladstone's speeches on Parliamentary Reform, valuable in themselves as examples of splendid eloquence, are even more valuable as a study of practical statesmanship, and we are thankful to possess in a permanent shape that which yielded us such intellectual and moral satisfaction in connection with the events and interests of the passing hour.

We know not that any better base could be had on which to ground a fair estimate of Mr. Gladstone's character as a statesman than is supplied by this volume. The speeches all relate to one subject, and that one of the highest national importance. Looking at the state of what is accepted as "public opinion"—which in England, at least, means the opinion of that part of the public allowed to dwell within the pale of the constitution—remembering what, when Mr. Gladstone delivered his speech on the motion for the second reading of Mr. Baines's Bill, was the prevailing tone of the press, and what the fashionable strain of talk in the clubs, and among the well-to-do middle classes—and bearing in mind that every sentiment expressed by Mr. Gladstone on this question, pledged him as to the direction of his future policy as a Minister of the Crown—we cannot but contemplate with admiring wonder the immense change he has succeeded in bringing about. We cannot ascribe his success entirely, not even mainly, to his suasive oratory, mightily as it assisted him. We cannot set it down to his official position, though that must have materially contributed to his success. An eloquent Chancellor of the Exchequer might have spoken on Parliamentary Reform, might have spoken often and spoken well, without reversing the sluggish current of middle-class feeling which just then flowed in the opposite direction. Mr. Gladstone effected the wonderful alteration we have recently witnessed in the aspect of this political controversy principally by the weight of his character. The stroke of to-day which told so immensely upon the public mind had behind it the accumulated force of many yesterdays, and it was in the moral power which the past had slowly but surely stored up for him that he found his ability to mould the will of the people. To Mr. Gladstone political life has been an earnest life—not a mere profession—a sphere not for his ambition so much as for his conscience—in which he has attached more importance to reality than to show—has followed duty more ardently than success—has allowed increasing light to lead him through regions of personal mortification—and has identified himself heart and soul with the principles which have won the approbation of his judgment. When he speaks, it is known to be the outcome of a long and painfully-exercised conscientiousness. What he says is believed to be the unaffected expression of his inmost thought—and, whilst keeping in view the difference between the functions of a statesman and the impulses of a man, it is because he is able to throw so much of the man into the statesman that he succeeds so well in charming public sympathy to his side. He does not, it is true, make us forget the advocate—but he enlists our chief interest in his cause.

Whoever will read these speeches—are there many who will not?—will acquire the conviction that moral considerations are chiefly influential in determining Mr. Gladstone's political conclusions. His reasonings, his illustrations, his retorts, his explanations, are all steeped in a moral element, and are redolent of the atmosphere whence they were derived. To the difference between right and wrong, the right hon. gentleman attaches supreme importance. He rejoices in being able to propose or to support that which squares with his notions of abstract justice. He admits expediency as a temporary limit in the application of right—but he is never less happy than in justifying expediency. In his Reform speeches, this is distinctly observ-

able. The bounds prescribed to him by the exigencies of statesmanship are too narrow for the easy movement of his moral sympathies. His arguments are ever and anon too big for his purpose. His soul presses hard against the bars which restrict its action. He says too much, too earnestly, too suggestively, for his immediate end, and so lays himself needlessly open to adverse taunts. But, if a fault, it is a fault which leans to virtue's side. He teaches great truths, although in doing so he may sometimes be in danger of upsetting small party objects. You cannot travel with him without being conducted to high and commanding ground. He may sometimes hurry you. He will occasionally disappoint you. He is sure to perplex you over and over again. And he will now and then irritate you by his pursuit of phantasms. But you are made conscious that in his company and under his leadership you get higher and higher—breathe a purer air—pass out of the haunts of noxious exhalations, and approach nearer to the unveiled orb of truth. This is what can be said of few, if any, other public men—and this is not what you look for in a volume of Reform speeches. Let our readers study this unpretentious book, and judge of Mr. Gladstone by the result it leaves on their own minds.

#### THE METROPOLIS.

THE report issued by the Mansion-house Cholera Relief Committee, is an interesting and suggestive document. Though the cholera is now reduced "within the ordinary dimensions of an epidemic," it is still carrying off its victims in London, and the last returns of the Registrar-General show that the number of deaths in the metropolis for the week ending Saturday last were as many as 112. But the Lord Mayor's Committee, whose zeal and devotion during this visitation have been beyond all praise, and who have the best means of forming a reliable conclusion on the subject, are about bringing their labours to a close. They report that the number of persons attacked by cholera in the east and north-east of London from the beginning of the outbreak was 10,424, and by diarrhoea, 68,975. Of these, 4,396 died from cholera, and 646 from diarrhoea, making a total of 5,042 persons who have fallen victims in these two districts alone to the ravages of the pestilence. To afford relief to the sufferers by the fearful calamity during the three months of its prevalence, the appeals of the Mansion-house Committee to the public liberality yielded about 40,000*l.*, and it is estimated that in the aggregate a sum of 70,000*l.* was contributed. The fund of the Mansion-house Committee appears to have been most carefully, impartially, and judiciously distributed through local organisations, and to this plan they attribute much of the success which has attended the administrations of the fund. On this subject the report has the following gratifying paragraph:—

Of the ninety-two local committees and institutions with which this committee has been in communication, a large number became committees for cholera purposes, and many were called into existence owing to this determination. And this committee has much pleasure in bearing witness to the hearty way in which all classes worked together for this common purpose, and to the self-denying labours of these local committees, and to the efficient manner in which they have generally fulfilled their arduous duties. Too much praise, indeed, cannot be given to the clergy and ministers of all denominations, and to those other persons in the cholera-stricken districts who, at the cost of much labour and self-sacrifice, have made every effort to arrest the progress of the cholera, and to alleviate the sufferings which it has entailed.

No doubt much greater good would have been effected, and a great deal of waste prevented, had there been only one fund instead of two; for there must have been some clashing, to use no stronger term, in the administration of the many thousands of pounds entrusted to the Bishop of London, and dispensed through the local clergy exclusively, and the Lord Mayor's Fund. They have in the end found it absolutely necessary to combine resources which ought never to have been divided. Between the two committees, 11,570*l.* has been expended in providing for 12,600 destitute orphans, and smaller sums in affording temporary aid to widows and convalescent patients; the greatest possible care having been taken to prevent this charitable assistance being abused.

The Mansion-house Committee do not content themselves with a review of the past, but emphatically bespeak the attention of the public "to those permanent evils which lie at the root of almost all epidemic diseases, and which are not to be cured by temporary expedients." The real evil which invites the attacks of cholera, and facilitates at all times the inroads of epidemic diseases, remains wholly untouched, notwithstanding the efforts that have been put forth

during the last three months. Its sources are clearly pointed out by the committee:—

That evil is to be found in the wretched sanitary and social condition of a vast number of the labouring classes; and especially in the filthy, dilapidated, and overcrowded dwellings, in which many of them are compelled to reside. This miserable condition results partly from public neglect, partly from the unwillingness of landlords to do their duty, and from causes over which the poor themselves have no control; but in some measure also from the improvident and intemperate habits of too many among the poor.

The remedies for a state of things which is "full of danger," and intimately affects "the peace and prosperity of the nation," are only cursorily alluded to in this able report. Some of them must be found in moral and religious agencies; some, as it is pointed out, "can only be effected by persons in authority through public funds." These poverty-stricken districts can do little of themselves. Virtually they have no local government worthy of the name, and, as the committee opportunely remark, in these parishes of London, "already rated to the utmost amount which the inhabitants are able to bear, it becomes almost impossible for the local authorities to raise additional funds to meet an extraordinary emergency." Whether or not it be possible to induce Parliament to consent to a central government for the whole of the metropolis, it has become urgently necessary that London should become one great Union for poor-law rating.

It is evident, also, that the Legislature must do something more than pass stringent enactments. The Sanitary Act of last Session was an excellent measure, but remains almost inoperative for want of the necessary authority to put its provisions in force. This urgent question is dealt with in the second report, just issued, of the Select Committee on Metropolitan Government. That Committee, not having concluded their labours, have recommended that the inquiry should be resumed next Session. They merely report the additional evidence they have taken. Unfortunately, it is very conflicting. Some of the witnesses, such as Mr. Mill and Mr. Hare, would have a central representative council for London. But others, like Mr. Beal and Mr. Horton, advocate the creation of municipalities, on the model of the City Corporation, for every Parliamentary borough within the metropolitan area. Perhaps a combination of these two schemes would be the most feasible. We have only too abundant evidence that the vestry system is quite inadequate for the wants of a great and homogeneous capital. The supply of water, and the arrangements for providing proper drainage and the levying of poor-rates, can only be properly managed by a central body. One of the witnesses declares that the Government "would never agree to a large overwhelming Corporation in the metropolis." But the question is too urgent to be set aside by unworthy jealousies. It is a scandal that the metropolis should be "the worst governed city in the empire," but far worse when the wretched system of misrule existing in the metropolis not only involves great inconvenience and waste of resources, but is the cause of untold misery, and costs us thousands of lives every year. As the *Globe* says:—"It is not easy to perceive any reasonable ground for supposing that an enlightened and influential Civic Council would give Parliament any trouble. Still there unquestionably exists a vague uncertainty as to whether it would be wise to establish so powerful a body. But of two evils we must choose the least; and what evil can be greater than the perpetual misgovernment of the capital of England?"

The vigorous measures taken in the East of London when the exigency arose, and the self-denying and successful efforts of these numerous local committees, are sufficient evidence that the materials for an active administrative agency exist in abundance. But all this power for reforming purposes is lost to the metropolis by the persistent retention of a vicious local machinery, and until that machinery is replaced by an efficient system of government such as prevails in all our large towns, the sanitary evils that impair the health and morals of so large a portion of the population of London cannot be adequately grappled with. The legislature must no longer be content to pass stringent Acts, but must provide an agency capable of carrying them into effect. This is one of the great questions which ought to occupy the attention of Parliament next Session.

#### LAUGHTER.

And Laughter, holding both his sides.

—Milton.

WELL, yes!—seeing that we were created with a capacity for laughter, that it contributes, when most natural and spontaneous, to the cleansing of our spirits, and that in childhood, before the heart is

thoroughly perverted by self-will, laughter is most frequent and most hearty—we hold that to laugh is a becoming expression of human nature. Not justifiable merely, but, in its proper place, “becoming”—as much so as tears. We believe in laughter, as well for what it indicates as for what it does—genuine, unaffected, ringing laughter, we mean, that forces its way to the surface from the hidden depths of the soul, and gushes forth in full volume and unconstrained freedom. We look upon it as evidence of a broad substratum of humanity that is capable of being converted into worth—as proof that the inner man from which it comes is not wholly hollow, that there are yet some remains of nature there, some deep channels of feeling not yet wholly dried up by selfishness. And we enjoy it as a tonic—quite as much when it comes from another, as when it convulses ourselves. We are the better for laughter, whether we move to it, or are moved to it. It carries off with it a deal of rubbish, apt enough to accumulate, and to clog the free action of one's higher qualities. It acts as a shower-bath to the spirits, cleanses and braces at one and the same time. It is matter of regret to us, that only now and then, at wide intervals of time, are we able to laugh as once we did. We would give a good deal to recover the facility.

And now, having given full utterance to our view of the subject generally, let us more leisurely qualify it a little. Laughter, of course, like any other mode of expression, can only be fairly estimated by taking into account the object to which it relates. It is not always pleasant to hear—occasionally, indeed, it is exquisitely painful. Its source lies so near that of blackest melancholy, that it sometimes comes up to the surface along with it in a mingled stream. It is then hysterical. It marks a physical infirmity. It is the most heartrending, because the most unnatural, outburst of uncontrollable grief—a grief that in its convulsive effort to find vent for its agony, seems to take pleasure in mocking itself. But there is another kind of laughter, nearly allied to it—that which indicates lurking insanity. Has the reader never noticed it?—a laughter that comes in explosions, that has no tenderness in it, sudden, harsh, fitful, volcanic, for the fierce energy of which one can see no sufficient cause, and the successive eruptions of which scare rather than amuse one? We never hear it without feeling a sharp pang of distress, for it is a premonitory signal that madness is not far distant.

There is a laughter, moreover, that betokens cruelty of disposition, for inhuman, we may almost say impossible, as it seems, there are people in the world, and we fear the number of them is not small, who can find cause of merriment in the sufferings of a fellow-creature, particularly when those sufferings originate in fear, and occasion grotesque and uncouth movements. Children will sometimes indulge in it at the expense of inflicting torture upon the lower grades of animals, in most cases, doubtless, from sheer inconsiderateness, but in none without doing lasting injury to their natural sensibilities. And there are grown-up children—men, and, we blush to write, women, too—who enjoy a jest concerning the physical deformity of others, and are never more tickled than when they see it caricatured. There is a spice of malice in all laughter of this kind, and, as an aptitude to it indicates a lamentable deficiency of proper feeling, so its effect is always of a pernicious character.

Setting aside all such exceptional or reprehensible gratifications of the propensity, we must say that a good bout of laughing is a blessing to be thankful for. He who can, at will, turn up for you the incidents of his or of your own past life and make the ludicrous side of them unexpectedly visible to you, and who uses his power seasonably and judiciously, does you an inestimable service. An old friend, a brother or sister, but especially a mother, who calls up reminiscences of your childhood and youth, making them sparkle all over with irresistible fun—who knows when and how to touch your mind in its most ticklish parts, and quietly but playfully to push you from smile to chuckle, from chuckle to broad laugh, and from broad laugh to downright roars which make you hold your sides and force your eyes to gush tears—may be well regarded as carrying with them a treasure beyond all price. Over and above the enjoyment which comes with the exercise—enjoyment, however, which may sometimes bear you on to the very verge of distress—there are the wonderful renovation of life and spirits which accompanies and follows it, the chasing away of stagnant vapours, and the radiance of sunshine newly illuminating for awhile the entire region of the inner man. Depend upon it, the comic has its psychical and moral uses not less than the tragic, and a hearty

laugh is as reviving as a flood of tears is relieving. Laughter, it is true, is no virtue, but its springs lie in the neighbourhood of virtue, and the most ringing and joyous laughter oftenest wells up from the precincts of an easy conscience and an innocent heart.

But, after all, laughter is but a recreation, and like every other kind of recreation, becomes a sorry thing when it is turned into a business. It is hardly possible to say who is most to be pitied—the man who spends the chief part of his time in search of it, or the man whose occupation consists in ministering to it. Nature invariably avenges herself upon those who pervert her gifts from the uses she designs them for. Laughter is about the coyest of human pleasures—the more keenly one hunts for it, the more rare is his success. Like the nightingale which, when caged, refuses to sing, so that which yields laughter becomes useless when kept in hand for service at will. Its food must be free and fresh or it pines away. It must surprise you, not you it. A man may go gaping and yawning about the world in perpetual quest of it, and is never so likely as then to miss its main haunts. It comes oftenest when it comes of its own accord. One may say of it that it knows its own times and seasons, has its own instincts, and obeys its own impulses. It serves those whom it is fitted to serve, but will be a slave to no man.

There are special aptitudes for laughter as for everything else. This man is easily moved to it—that man scarcely ever. It is a characteristic disposition in some races—in some it rarely shows itself. There are people who seem utterly incapable by nature of appreciating a joke—to whose mental vision the unvarying and universal colour of the world and the world's affairs is a neutral tint—whose diaphragm is proof against tickling—who were never known to laugh. We suppose they have some compensatory endowment, for they appear to be quite content with their lot; but we confess we should be puzzled to say precisely what it is. And there are some people who have an eye for the humorous and the ludicrous which can see the materials of it everywhere around them, and to whom laughter is the easiest and most habitual expression of their feelings. Such sensitiveness to the funny is doubtless inconvenient, and is in great danger of running off into levity of temper, than which few moods are more worthless. But, on the whole, if one were compelled to choose between deficiency and excess of the aptitude to laugh, the latter would probably be the better choice of the two. For ourselves, we are grateful for the capacity to laugh, rarely as it may be put to the proof—and we can thoroughly appreciate the philosophy of the old exhortation, “Laugh, and grow wise.”

### Correspondence.

#### PROPOSAL FOR A CONFERENCE ON THE RELATION OF THE WORKING CLASSES TO CHRISTIANITY.

To the Editor of the *Nonconformist*.

SIR,—To all who seriously believe in the Divine origin and authority of the Christian religion the apparent general alienation of the working classes from its truths and institutions must be a subject of deep concern; and that concern is not diminished by the consideration that these classes, forming the bone and sinew of the nation, will, sooner or later, be received into the governing body of the commonwealth. That the most educated and influential portion of the working community, the skilled artisans, are believed to be even more indifferent to Christianity than any others, is a startling and lamentable fact. It is notorious that the religious edifices of the country are systematically avoided by the generality of both skilled and unskilled workmen. After all the efforts of the last fifty years there is still a whole nation outside the churches, living by the light or darkness of quite different ideas, and on whom the existing agencies produce but a scarcely appreciable effect. The habitual non-church-goers know as little of the interior life of the churches as the churches know of theirs. And until the modes of action, and perhaps some of the modes of thought, are changed, these two bodies are likely to remain in isolation from each other.

It has occurred to a few persons who have had their attention specially drawn of late to this grievous state of spiritual affairs in England, that some benefit might be hoped for if a conference were called of gentlemen thoroughly well acquainted with the working classes, and interested in the cause of real Christianity, for the purpose of obtaining more exact and complete knowledge of the position of these classes in respect to religious faith; of investigating the causes of their remarkable alienation; and of suggesting any amended action which may be necessary in order to win their regard to the Divine revelation.

I speak with proper submission to the judgment of others, but it appears to me that if such a conference is to be any real utility it must be constructed on a basis of perfect openness and sincerity of speech, and of absolute freedom from the restraints of ordinary church and chapel influence. It should be presided over by some gentleman who commands in good degree the hearty confidence of both the alienated bodies,—on the one side through his religious character and theological impartiality, on the other through his known political and liberal antecedents. It should comprise representatives of the chief agencies which are at present seeking to operate upon the nation in the evangelical sense, and persons who have acquired a large knowledge of the working classes, in their education, their domestic and social relations and habits, and their modes of thought, through practical experience in the line of moral reforms. It should be constituted on a basis so free that the better sort of educated working men, who are at present unfriendly or indifferent to the Christianity of the churches, should have every encouragement to speak their minds on the objectionable characteristics of organised English religion. It should afford an opportunity for the declaration of opinion by those who believe (and for aught I can see, for those also who would deny) that the alienation of the working orders, including the agricultural population, from the religion of the nation, is due in no small degree on one side to a class-feeling produced by political exclusion, and on the other to the obscuration of the genial and tender aspects of Christianity by its legal establishment. It should, in a word, be a gathering and free Parliament of men representing as much as possible the two English nations of church-goers and non-church-goers; and therefore should not be composed of any persons except those who could both endure much free speech, and would themselves not shrink from the employment of the same instrument of usefulness, having the fear of no functionaries whatever before their eyes.

In such a conference, truth might be advantageously spoken by each party to the other. Short and carefully-digested papers might be read on the failure of the existing organisations to reach the people, and on the moral reasons of that failure; on the worth or worthlessness of the reasons and excuses commonly assigned by the artisans for their indifference to the Christian religion; on the state of female education among the working classes, and the personal habits of the industrious orders; on the terrible consequences following upon the immorality and injustice of professed Christians; on various methods of commending religion to the attention of working men of different ranks, found to be successful in positive experience; and perhaps on wholly new modes of proclaiming the benefits of religion to the multitudes through the occasional employment of a more highly-qualified order of Evangelists, who should be able and willing to imitate the founders of Christianity by teaching something which can venture to encounter all comers in open debate.

It seems to me that such a conference, if it could be assembled under a suitable president, and were to be regulated by a spirit of honesty, liberty, courage, and kindness, could not but prove useful both to the Christian and non-Christian parts of the community, especially if a full report of the discussions were afterwards printed in a cheap form. The benefit might be purely speculative at first, but afterwards would descend from the region of thought into that of action, and lead to some valuable modifications of opinion and practice on both sides. It might issue in a serious review of the existing organisations and ministries of the churches, and would not improbably draw the favourable regard of those many myriads of industrious and intelligent persons whose present indifference is a matter of real sorrow to all who believe that the “Carpenter of Nazareth, in Galilee,” was the best friend of working men,—in truth no less than the “Son of God and the Saviour of the world”; and that momentous consequences, here and hereafter, attend the rejection of His authority.

I address this letter to you, Sir, because I am anxious to draw forth the opinion of a public writer than whom no one is better qualified to deliver a sound judgment on the proposition above made, a judgment which, if generally favourable, would at once carry with it an assurance of good success.

I am, Sir, yours faithfully,

EDWARD WHITE.

Tufnell Park, Holloway N., Oct. 26, 1866.

#### ORNAMENTS IN NONCONFORMIST PLACES OF WORSHIP.

To the Editor of the *Nonconformist*.

SIR,—I do not wonder at your “Old Subscriber” being struck with the description of the “costly altar-cloth of blue and gold with fringe, and bearing the usual monogram,” which appeared in the account of the opening of the new chapel at Knutsford the other day. I was very much surprised myself when I read the notice of the service; for though, as your correspondent says, I “officiated” on the occasion, the information was really new to me. I had not noticed, or did not remember to have noticed, the article in question, and I certainly thought that for us to talk of “altar-cloths” and “monograms” was very absurd, if not something worse. With respect to my friend Lady Watts’ very beautiful window, I can only say, it was put up in

memory of a beloved brother, and as it was a thing done not for "own glory," but one intended to be a useful as well as an ornamental contribution to a place of worship, the inscription might not be altogether inappropriate. I am quite disposed, however, to admit that the question of your correspondent is perfectly natural, "If we may introduce pictures into our chapel windows, what should hinder their being placed elsewhere?" I think that general sentiment would hinder. While it accepts a coloured window, it does not tolerate paintings on the walls. Still, it is a matter for consideration, whether, admitting that there may be nothing to object to in a coloured window, it may not be desirable to avoid composing it of figures. I may remark, with respect to the accounts of the opening of chapels, that I suspect we are often at the mercy of the architects, who draw up the descriptions of the buildings; as we are, also, in respect to arrangements in the buildings themselves, which are often not in accordance with our idea of a teaching ministry, though they may be architecturally correct as pertaining to places of another sort. I hope to have an opportunity soon of saying something on some of these matters.

Oct. 29, 1866. I am, Sir, &c., T. BINNEY.

#### OUR CHURCH ORGANISATIONS.

To the Editor of the Nonconformist.

DEAR SIR,—Without undervaluing the fraternal interchange of sentiments at the various "Union" meetings, I take the liberty of thinking that if the brethren were to make more use of the press for the ventilation of some of the important themes that are ever cropping up as to church life and church organisation, it would be in every way an advantage, benefiting both writer and reader, and perchance blessing both the church and the world.

"Reformer's" letter in your last is a case in point, but, without discussing its merits, may we not inquire if the want of energetic lay co-operation, wherever it exists, is not as frequently the sign of the want of the organising faculty on the part of the "one man," as of supineness and lethargy on behalf of the many? The recent debates referred to by your correspondent would, in a considerable degree, leave a stranger to infer that most of our churches are nests of idlers, who seek merely the personal advantage, or otherwise, of listening to Sunday discourse; this inference is alarmingly wide of the truth, and calculated to depreciate the unassuming labours of multitudes of earnest men and women.

The unbrotherly "Brethren," or he that occupies the seat of the unlearned, may speak depreciatingly, and even sneeringly, of the "one man system," of our various churches, but the evangelical labours of the least of the scorned ones will compare most favourably with the most exalted of the selfish and exclusive assemblies of those who are indeed in their own conceit the people, and with whom, doubtless, wisdom and fraternity will die. A somewhat extensive acquaintance with the free churches throughout the land, and the results of communications and passing inquiries, convince me that in not a few instances, as regards activity, the people are far in advance of the pastor, and are quite ready to win more land, if their Joshua will but lead the way; sometimes, indeed, they do win it without a Joshua at all, save their invisible Leader and Lord.

Please permit me to say also that I think far too much stress is laid, at most of our gatherings, on endeavours to win the educated, the refined, and the wealthy. Not that I by any means undervalue learning, refinement, and gold, but the adhesion of their possessors may be too dearly purchased. Real intelligence simplifies, elucidates, wins; its counterpart, which very frequently assumes the genuine name, mystifies, obscures, repels. Real refinement, like genuine gentility, needs no special advancement to draw it from its retirement; truth, goodness, gentleness, love, and such things, exhibited in the life, and advanced in the teaching, have an irresistible charm for all classes and conditions. Only a snob sneers at a grocer, and he is hardly so dignified who speaks with contempt of the meanest; the true kingly man knows that even the proudest are served by the labourers of the field. Not a few of our most eminent Nonconforming missionaries and ministers owe their present position, their usefulness, and their power, not to the so-called accidents of birth, wealth, or intellect; but to the glorious fact, that to the poor the Gospel was preached, and they in early life were by Divine teaching wise enough to hear and obey it.

The moment the truth of God is embraced, whatever a man's previous condition, he takes a step upward and in advance, and though I may be mistaken, my fair conviction is that it is and will be in religion, as it has been and is in the arts, sciences, diplomacy, discovery, and other fields of action and research: the lever power being won from the underlying strata of the mass of the people.

My concluding remark is that observation teaches me it is in church life, as in the domestic circle, that the superior wisdom, instead of the affectation of the superior, is an effectual enemy to progress, and an irresistible barrier to progress.

I am, dear Sir, yours very truly, OBSERVER.

#### "CONGREGATIONALISTS."

To the Editor of the Nonconformist.

SIR,—It is said that there are always two sides to a question, and therefore your correspondent who writes so strongly against the word "Congregational," must not be surprised that there are many persons who cannot see eye to eye with him. I, for one, am more opposed to the word "Independent," as designating a section of the Christian church, than I think he can possibly be to the word "Congregational."

My first reason in favour of the word Congregational, is that it is as old, if not older, than the word "Independent." Here your correspondent does not display much knowledge of the history of Nonconformity, or he would never have stated that Congregationalism is a modern word, for it was in use before the time of the Commonwealth. Take a couple of examples. Martindale,

writing of the Rev. Michael Briscoe, who was born in 1589, says of him, "He was thoroughly congregational." Wood speaks of the Rev. Samuel Mather, M.A., who lived at the time of the Commonwealth, "He was a congregational man, and in his principles a high Nonconformist." These examples might be almost indefinitely extended, but they will suffice to show that the word "Congregational" is not so new a one as your correspondent wishes us to think it was. Secondly, I prefer the word Congregational because it is more catholic. People may say, "What's in a name?" but I can, as a rule, see a great difference between the churches that call themselves "Congregationalists," and churches that call themselves "Independent."

The "Independent" churches are generally unsympathetic, jealous, and unfriendly. They to a very great extent care for little beyond their own borders and do not willingly and heartily join with other churches to extend the cause of Christ. And where they are very particular about calling themselves "Independent," they nearly always are inactive, slothful, and devoid of zeal. On the other hand, the Congregational churches are full of life, earnestness, and activity, willing to work with others for the general good, are ready to plant a church here and another church there, where they are wanted, and in doing the Lord's work, do not think it necessary to apologise for doing so, remembering the command, "Whatever thy hand findeth to do, do it with thy might." After seeing the coldness, isolation, and want of union, in many "Independent" churches, I have often become utterly sick of the name. Again as a lover of truth, I dislike the word "Independent." Hundreds of our churches are only independent in name, because they are largely supported by Home Missionary Societies or parent churches. Call them Congregational if you will, for you cannot in doing so violate the truth, but it is perfectly preposterous to call dependent churches "Independent." As one who is intensely anxious that our Congregational churches should be more earnest, more united, and more alive to spreading the Gospel around us in our own beloved land, I am glad to see that the old, catholic, and truthful designation of "Congregational" is becoming more and more common amongst us; and hail it as an omen that in the future all our churches will remember that we have common interests and objects, and should work together heart and soul for the general good and the welfare of our nation.

I am, Sir, yours truly, A CONGREGATIONALIST.

#### SALARIES OF MINISTERS.

To the Editor of the Nonconformist.

SIR,—No attentive observer of the ecclesiastical proceedings that have taken place simultaneously, in different parts of the country, within the last month, could fail to be struck with the repeated allusions made to the above subject as connected with an acknowledged dearth of candidates for the ministry as well in the National Church as among Nonconformists. It engaged the thoughts of the Church Congress; it forced itself upon the consideration of the Baptist body; it came up for discussion at the Synodical meetings of the United Presbyterians; it was not wholly omitted in the chairman's speech at the Congregational Union assembly; and in an address delivered the other day by Mr. Samuel Morley (than whom no man has better opportunities of being correctly informed on the point), that gentleman stated that he knew of many Congregational ministers whose minds were so harassed with pecuniary anxieties that their pulpit efficiency was seriously impaired.

Surely when this question, as if by common consent, and yet without the least preconcerted design, is found cropping out irrepressibly in all these high quarters within so brief a space of time, it may be taken—just like the Reform demonstrations in relation to the desired extension of the franchise—as an unmistakable sign that the religious world of England is ripe for organised action to mitigate, as far as possible, the evil complained of, and to augment the comfort of suffering ministerial brethren. Though a minister myself, I am fortunate enough to belong to a class removed far above the trials of poverty by the liberality of their congregations; so that in directing attention to this delicate matter I may be supposed free from the charge of interested motives.

The cases of inadequate salaries specially present to my mind now, do not include those pastors of churches in small towns and villages the degree of whose ability and the quality of whose culture may not be equal to gathering around them such families as could contribute largely to their support. Indeed, the incomes of these esteemed men, relatively to their wants, are often much more ample than those of ministers in larger populations where a more expensive style of living is unavoidable, and the demands of local charities upon their purse greater. I am unwilling to accuse the churches over which my underpaid brethren preside, of wilful penuriousness, though it is to be feared they cannot always escape the imputation of palpable thoughtlessness, amounting practically to unkindness. There are large numbers in every congregation who exercise exemplary vigilance over the movements of their pastor who never trouble themselves to learn the state of his exchequer, but leave all such minor cares implicitly in the hands of deacons who may be as supine about the personal interest of the pastor as themselves. Too many instances have come under my own notice of highly respectable and educated brethren whose services are acknowledged as thoroughly acceptable to their congregations, involved in domestic embarrassments, not from any deliberate refusal by their people to support them justly and even generously, but through the apathy and mismanagement of leading men, sometimes the last to see whether their wants are suitably met, and the first to cast them off as a reproach when debts thicken upon them. Yet these very gentlemen (and be it remembered I am not speaking of our influential laymen as a class) are known to satisfy their consciences with contributing to the general funds of the church 5l. or 10l. a-year, while spending hundreds on ornamental household superfluities. They or their fathers owe, for the most part, to chapel advantages the integrity and diligence by which any social status they enjoy has been won; and must this be accepted as the pitiable return of their gratitude? They have perhaps erected a costly place of worship, and the pew-rents—the undoubted property of the minister where they are levied—are exclusively and unscrupulously appropriated to reducing the debt and covering incidental charges, as if the rights of the pastor were to be measured by no

moral standard, and could be violated by rich as well as poor with impunity. When the Christian conscience becomes enlightened—as it must be sooner or later—on this department of religious duty, many churches may well blush with shame. But there being a not unnatural shrinking among ministers from vindicating their material rights, they feel powerless, as individuals, to produce any wide and permanent effect in that direction. The advancing rate of living has forced artisans and clerks to "strike" for increased remuneration. But the very capitalists who have yielded to the claims of justice in regard to their employees sometimes stand by, in startling contradiction of all proper, not to say godly, sentiment, and see the self-denying man who is the medium of such priceless blessing to their higher life, struggling to make ends meet on an income that might have been sufficient fifty years ago, but is wholly incompetent to the necessities of his position now. Yet this much prayed-for, much criticised, and much "beloved" pastor—pinched on every hand and usually worked beyond his strength—is expected to appear as a gentleman, dress respectably, "use hospitality without grudging," be abreast of the intelligence of his congregation, figure in charitable subscription-lists, keep a clear score with his butcher, and turn out a family that shall be patterns of cultivation. These expectations in the case of warehousemen with the same salary would be deemed romantic; then why should they be indulged in regard to a minister whose expenses are heavier compared with his income than those of men in any other occupation? Is there a latent idea that the ravens, as of old, stealthily eke out his scant supplies?

After this glance at the anomalous situation of most ministers, need we wonder that pious young men of superior talent and education, and especially those of good family among us, should so rarely seek admission to our colleges? Nor would I hastily condemn their disinclination toward the pulpit as necessarily selfish and mercenary. They may fervently wish to serve God, and yet decide for business pursuits, not so much because they think these will pay best as from a timid estimate of their fitness for pastoral work, and a consequent conviction that their maintenance and their usefulness would be imperilled together. So they reason thus:—"If considerable ability is so poorly recompensed in the ministry, in how miserable a plight must one of my very moderate intellectual power find myself were I to become a pastor! I will choose that path in which a high order of talent is not indispensable, in which I can 'provide things honest in the sight of all men,' and in which I may be able to do more for the cause of God by employing my means and leisure than I could do by devoting myself to the office of the ministry." In these days, when broadening intelligence and the artificialities of religious taste in our people more than ever render eminent ministerial ability essential for sustaining the interest of our congregations, young men of respectability and promise who incline to the pastorate should at least not be repelled by the dread of needless privation and want through the inconsiderateness of deacons or members of our churches. Let us not think it sinful to recognise the principle, even in the Redeemer's kingdom, that talent is a marketable commodity. Besides, men who can guide, govern, and teach a body of thoughtful worshippers may be entrusted with wisely laying out the salary given them, however large, as well as persons of greater substance, but of inferior education. The average scale of ministerial incomes is discreditable to the denomination, mischievous to the social and intellectual tone of the pulpit, and therefore to the truest well-being of the body, and loudly calls for adjustment.

To remedy the existing evil, I beg to propose that at the next meeting of the Union in May, a paper should be invited on the subject, a commission be moved for to collect full returns relating to it, and a conference of deacons be, thereafter, called to consider the report of the commission, and take the necessary steps to deal effectually with the question.

Z.

#### NONCONFORMIST COLLEGES AND NONCONFORMIST PRINCIPLES.

To the Editor of the Nonconformist.

SIR,—I beg leave to trouble you with a few words relative to what appears to me to call for serious notice, namely, the fact that in what are known as Nonconformist colleges, there is little or no attention given to the inculcation of the distinctive principles of Nonconformity. Many of the students are sent from country churches, their connection with which may have been comparatively recent, and whose minds have been chiefly devoted to preparatory studies for entering upon college engagements, to the neglect of what may be deemed subordinate inquiries. In many cases these young men, although members of Dissenting churches, have never seriously examined the history of Nonconformity and its great principles as bearing upon the ministry of the Gospel; and hence it not unfrequently happens that students on completing their course of study in our Nonconformist colleges, go over to the Church of England. This ought not so to be. It is assumed by the principals of the colleges that young men seeking to avail themselves of the benefits of those institutions are sufficiently instructed in, and conscientious in, their preference of Nonconformity, as being most in harmony with the teaching of the New Testament; and the primary objects of their college training are deemed so essential as to require all the application they can give to them, to the exclusion of what may be regarded as of inferior moment, and so they are allowed to postpone inquiries into the principles of Nonconformity to some more convenient opportunity.

The time at length arrives when they contemplate entering upon the ministry of the Gospel in connection with some Nonconformist church, and if that happens to have been but recently formed, and it may be composed of somewhat heterogeneous materials, the new minister is induced to keep the subject in abeyance to avoid offence, until some circumstances arise, not at present in view, that may render an avowal of his convictions necessary and induce him to invite the people to share them with him; but during all this time there is found among the members of the church (and possibly even the minister himself may be conscious of deficiency), a serious lack of correct knowledge and appreciation of those principles with which, as a church, they profess to have identified themselves. There is reason to

believe that in numerous instances members of Dissenting churches are in this lamentable ignorance, and hence they are easily drawn away to Episcopalian worship. With such persons it is matter of indifference what the form of church order may be. The children, too, of many families are uninstructed in this manner; and no fixed principles being inculcated, they readily follow in the track of their associates, and naturally fall into the ranks of those who frequent the Established Church. This is no imaginary statement. Much might be said as to the importance of ministers and people being more in earnest in the duty of diffusing information around them, especially in Church meetings and social gatherings on this subject; for it is not improbable that a severe conflict is impending in which Nonconformists will be called to take a prominent part, and when an intelligent decision for truth, in opposition to ecclesiastical error and priestly assumption, will be indispensable. Permit me then to suggest that this subject may be taken up by the Liberation Society, specially with the view of engaging the earnest attention of the professors of our colleges to the importance of keeping before the minds of the students, at suitable opportunities, the claims of Nonconformity to their devout and serious attention, that they may be thoroughly furnished to that and every other good work.

Since writing the above, I have read the report of Mr. Newman Hall's stirring address at the recent meeting of the Congregational Union, in which the following remarks occur, which are apposite to this subject:—

"Having trained our students, the question arises how to retain them? Do not a large number, after receiving an education supplied for the express purpose of providing pastors for ourselves, leave us for a Church whose ministry they could not have entered in the first instance? Considering the general quality of those who thus leave us, is their desertion a subject of regret or of congratulation? If of regret, where does the fault lie? Is there any lack of sufficient instruction while at college in those great principles which above are strong enough to counterbalance the temporal attractions which the National Church possesses?"

I remain, dear Sir, yours respectfully,  
AN OLD NONCONFORMIST.  
Moseley, October 25, 1866.

#### MIDDLE-CLASS EDUCATION.

To the Editor of the Nonconformist.

SIR,—I cannot but think that the part some of the leading Nonconformist laymen are so actively taking at the present time in furtherance of the new middle-class education scheme is a very mistaken one, and one, moreover, very unjust, however unintentionally so, to existing educators. Though the proposed schools are expressly designed to furnish a first-rate mercantile education at a low price, they directly tend to support and perpetuate that system which the wisest amongst Nonconformists are energetically and worthily labouring to overturn. That such is the tendency probably few who are cognizant of the facts that are cropping up every now and then, and which your second article—"Ecclesiastical Notes"—does its best to bring to the light of day, will be disposed to doubt. One of these schools has been opened. Why must its head-master be a clergyman, and the Bishop of London perpetual visitor? It is the old thing. Truly, as it was in the beginning, is now, and ever shall be. Would Mr. Rogers have worked so vigorously and perseveringly had it been an indispensable requisite that the visitors should be the presidents, in succession, of the Congregational or Baptist Union?

That Mr. Rogers, or any other clergyman, should regard the realisation of the scheme as so desirable is not at all surprising, but that so prominent a man in the Nonconformist ranks as Mr. Morley should give it his strenuous support is certainly anomalous. Mr. Morley, when at Sheffield, assigned as his reason for promoting this movement that the proprietors of the schools which that just opened in Bath-street, and a "belt" of others like it hereafter to be opened, are designed to supplant, are deriving an illegitimate profit from their labours.

Now, this is a rather sweeping charge. That there may be a few select instances in which the accusation would be applicable is not improbable, since schoolmasters are but men, and some of their number there may be who have an undue love of that which commercial people do not appear to regard with any particular leaching. If, however, the assertion were correct, we might expect to find educators, in common with men engaged in other vocations, making fortunes and retiring from the profession. But where are they to be found? A retired schoolmaster is indeed a very rare avis in terra.

But are the charges unduly high? Why, Sir, I make bold to say that in the great mass of commercial schools throughout London they are not higher than from a guinea to a guinea and a half per quarter. But such terms cannot be considered extravagant, since the fee in the new schools is to be a guinea; and Mr. Morley "is not convinced that the low charge of a guinea per quarter will be sufficient to pay all expenses," and that, too, when building, furniture, &c., are all provided. Of course there are schools in which the curriculum is more extended, and consequently more expensive, whose fees are higher than those already referred to, in localities inhabited by the well-to-do, who send their sons to them both on account of the character of the education given, and that they may mingle and associate only with those of similar position to their own. But, then, this is a class for whose benefit the provision is not ostensibly made. If, then, the terms in the proposed schools are to be the same as those in existing schools, why this attempt on the part of "men of capital" to swamp the latter? It may possibly be urged that the education given in private schools is inferior. I answer, that is not the reason assigned for the establishment of these schools; and, if it were, it would be easy to point to the results of the various public examinations, and to ask if the new schools will exhibit a greater proportion of successful candidates.

There appears to me a great misdirection of effort in the present movement. There is a class that has, as yet, been barely reached, if reached at all. If on this were expended the vast sums intended to be devoted to the middle-class education scheme, a glorious change might be wrought, like the transformation of a desert into a fruitful land.

I am, Sir, yours truly.

JUSTITIA.

#### SPIRITUAL DESTITUTION IN THE EAST OF LONDON.

To the Editor of the Nonconformist.

SIR,—I shall feel obliged if you will kindly allow me, through the medium of your paper, to make a statement and an appeal respecting the religious condition and wants of the parish of Bromley. Within the last few years its population has rapidly increased, and now amounts to nearly thirty thousand people. These consist for the most part of labourers, mechanics, and small shopkeepers, with scarcely any persons in a higher grade of society. The increased accommodation for religious worship has not kept pace with the increase of the population, and there is consequently at present a lamentable neglect of attendance on the means of Christian instruction. Hitherto there has been no Congregational place of worship in the parish, but a few friends connected with the church under my care are now building a commodious chapel, which is nearly completed, and which will be opened next month. The cost of freehold ground and of the building is about 3,000l. With generous aid from Mr. S. Morley, Mr. J. R. Mills, M.P., and the London Chapel-building Society, I have collected about 2,000l., but 1,000l. more is wanted to make the edifice free of debt.

Cholera has fearfully prevailed in the neighbourhood, and liberal help has been given from many quarters to alleviate the temporal sufferings of the people. I venture, therefore, with earnestness and hope to appeal to the friends of Evangelical Nonconformity in London and the country to aid me and my congregation in this endeavour to convey the means of spiritual healing to many who are perishing for lack of knowledge. Gratitude for the preservation of life during the prevalence of the sad epidemic may prompt some to make an appropriate offering. Any contributions forwarded to me I shall thankfully receive and acknowledge.

I remain, Sir, yours faithfully,  
GEORGE SMITH.  
Trinity Parsonage, Poplar, Oct. 29.

#### Foreign and Colonial.

##### GERMANY.

The following are the principal points of the treaty of peace which has been concluded between Prussia and Saxony:—Saxony will enter the North German Confederation. The Saxon army will be reorganised as soon as the conditions have been arranged by the North German Confederation. Konigstein and Dresden will have mixed garrisons. Prussia will furnish garrisons for the other Saxon towns until the organisation of the army takes place. The Saxon troops about to return home will be placed under the command of the chief Prussian General in Saxony. The war indemnity to be paid by Saxony is fixed at ten million thalers, from which one million will be deducted on account of the cession to Prussia of the railways of Loban and Gorlitz. The Prussian military governors and civil commissioners will cease to exercise their functions. The former Zollverein treaty will continue in force, subject to a notice of six months, should either of the contracting parties desire to withdraw therefrom. Prussia obtains exclusive possession of the Saxon telegraph wires. Persons politically compromised during the war will not be molested on that account. Saxony will regulate her diplomatic representation in conformity with the general bases to be laid down for the whole of the North German Confederation.

On Friday the King and Queen of Saxony arrived at Dresden. His Majesty has issued a proclamation, in which he thanks the inhabitants for their proved fidelity under recent trials, and assures them of his continued affection, and of his earnest wish to heal the country's wounds, to promote its prosperity, to equitably administer justice, and to further by every possible means a prudent development of the political institutions of the kingdom. His Majesty also declares that he will devote himself to the new Confederation with the same fidelity which he displayed towards the former Bund, and that he will use every effort to render the new alliance a blessing both to Saxony and Germany.

The Baden Chamber of Deputies, after debating at length the proposals of the committee relative to the treaty of peace with Prussia, adopted unanimously the first paragraph, relative to the armistice. The second paragraph, referring to the treaty of peace, was also adopted, there being only ten dissentients; but the third, proposing alliance with Prussia, was rejected by a large majority, only nine members voting in its favour. This decision was adopted in spite of the speech of Herr von Freydrick, the President of the Council of Ministers, who said:—"For us the adhesion of Baden to the northern union is a question of existence, and, moreover, it is the sole way leading to the unity of Germany."

A Posen paper professes to have authentic information to the effect that Russia has proposed to give up the left bank of the Vistula to Prussia, provided Prussia will consent to Russia's annexation of Eastern Galicia. There is probably not a word of truth in the story.

##### AUSTRIA.

The Emperor arrived at Prague on Wednesday last, and, says the telegraphic report, met with an enthusiastic reception from the inhabitants. The Burgomaster of the town welcomed his Majesty with a speech in Bohemian, to which the Emperor replied in the same language. The special correspondent of the Times says that the Kaiser was received "with cutting coldness, and the silence of the grave."

In vain was the cocked hat lifted, and the plumes drooping downwards let fall in gracious curve. The windows were full, the street was crowded with an orderly multitude, no policemen to keep the peace, no soldiery to line the pavement; but as the carriage

passed, the click of the horses' hoofs on the stone and the jingle of the courier's sword were as distinctly heard as if the Emperor were alone at midnight.

The life of the Emperor of Austria was saved by an Englishman on Saturday night. The Emperor was coming out of the Bohemian Theatre at Prague, when a journeyman tailor pointed a pistol at him. Captain Palmer, an English officer, who was standing by, seized the fellow's hand and took the pistol away. The man was handed over to the police, and the pistol on examination was found to be loaded with ball.

There seems to be little doubt that Baron von Beust has been appointed Minister for Foreign Affairs in Austria.

The military trial in Austria has resulted in the acquittal of all the principal officers of the army accused of misconduct in the late war. The Emperor has addressed a letter to Count Clam-Gallas, who was supposed to be most seriously implicated, congratulating him on the result, and expressing "complete satisfaction that the council of war, confirmed in all particulars, has admitted your entire innocence, and that it has thereby preserved without stain to my army, and to the State, the name and the reputation of a brave general who has served me and my House for many years with true devotion."

The *Pesti Naplo* announces that the Deak party will no longer support the Austrian Government. All the non-official Hungarian journals express their approval of this determination. It is believed that little prospect exists of an arrangement being come to with the Government unless a complete Hungarian Ministry be appointed.

##### ITALY.

The final result of the plebiscite in Venetia shows 641,758 votes in favour of union with Italy. There were only 69 negative votes. Great popular enthusiasm prevails throughout Venetia.

Victor Emmanuel will make his entry into Venice on the 7th of November. He will be accompanied by the Presidents of both Chambers of the Legislature, the Ministers, his military household and all the Foreign Ministers, who are said to have received instructions to that effect from their respective Governments.

King Victor Emmanuel is said to intend to pass ten days at Venice. Among the festivities which city propose to organise is a dinner to the officers in the Venice Theatre. The banquet would be given at the cost of the inhabitants by means of a subscription opened with the assent of the municipality. Another feast is also spoken of, to take place in the Malibran Theatre, for the sub-officers, the expense being met in a similar manner.

Forty-five out of the fifty-nine provinces of Italy have announced the amount subscribed on account of the national loan. The sum assigned by law to be raised among them was 258 millions lire, the first instalment being fixed at three-tenths, or 77,400,000. But instead of this amount a sum of 127,000,000 lire has been subscribed and voluntarily advanced; 64,000,000 millions being the result of the individual subscriptions of the taxpayers, and the remainder having been voted by the provincial administrations.

A Royal decree has been published fixing the number of deputies to be returned to the Italian Parliament from Venetia at fifty.

##### CANDIA.

Communications received in Malta from Candia of the 29th Sept. and 15th Oct., from an authentic source, state that several encounters had taken place in the neighbourhood of Canea between the rebels and the Turkish troops. The former in every case had to retire. The gunboat Wizard, Lieutenant-Commanding P. J. Murray, returned to Canea and Retymo on the 19th of September, and reported many excesses committed in those districts by the troops, as well as by the native population. Whole Christian villages had been sacked. In the neighbourhood of Canea, too, much injury has been done to property. The Greek church and cemetery of St. Luke had been violated in the most wanton manner, by Egyptian soldiers, it is suspected. The whole of the coast of the island, except the ports of Canea, Suda, Retymo, and Candia, is declared by the Turkish commandant to be under blockade. The navies of England, France, Austria, and America were each represented at Canea. On the 15th of October an army of 19,000 men and eight rifled cannon had marched on to Skineh and thence to Lakos without meeting any resistance. The route of the army through the valley of Keramia was along a line of Christian villages, the inhabitants of which had tendered their submission. Mustapha Pasha gave the strictest orders that their lives and property should be respected. The plan laid down by the Turkish military authorities appears to be to reduce the whole range of lower districts, and having forced the insurgents into the mountain fastnesses, finally to blockade them.

##### AMERICA.

Intelligence from New York comes down to Oct. 20th.

Mr. Secretary Stanton was reported to have asked to be relieved of his present post and to be appointed United States Minister at Madrid. Mr. Stanton, it is added, will be succeeded in the Secretaryship of War by General Sherman. The telegram says that "influential persons" are pressing the Administration to make a formal demand upon the British Government for a settlement of the Alabama claims. This statement is confirmed by the Washington correspondent of the Times, who thinks that the Alabama

business will yet give some trouble, though nobody but Fenians of the more violent sort would dream of going to war about it.

The *Philadelphia Ledger* (a Democratic paper) publishes a sensation rumour on the 10th inst., that Mr. Johnson had submitted a series of constitutional questions, to the Attorney-General, Stansberry, pointing to a very clear wish to be advised that he could not recognise the present Congress as constitutional, and that he should not be justified in sending his annual message to it. The President and Attorney-General have, however, both explicitly and absolutely denied all foundation for the rumour, and the *Philadelphia Ledger* is said to have apologised and to have submitted all the facts which misled it to the President. On the day of the statement, gold, which had opened at 151, rose to 151½, and on its positive contradiction sank again to 150¾, closing at 151½. On this subject the Philadelphia correspondent of the *Times* writes:—

"The entire Radical party," and also a large part of the Democrats, believe the despatch to have been true, and that the questions, in spite of the contradiction, were in reality propounded secretly to the Attorney-General, but leaked out too soon for the President's purpose. Every Radical newspaper in the country has plainly expressed its opinion that the President deliberately planned the overthrow of Congress by force, and that, thinking the October elections would declare in his favour, he sought his law officer's opinion of the plan. Some of the Democrats denounce the affair as a falsehood, while others defend the President's right of consultation upon this or any other subject. As soon as Congress meets an investigating committee may be expected to examine the matter and find out its truth.

The Governor of Mississippi has recommended the legislature of that State not to adopt the constitutional amendment.

The Attorney-General has officially announced that the President can do nothing further to hasten Mr. Davis' release on trial. Mr. Davis will be delivered over to the civil authorities upon the proper application being made.

Stephens, the Fenian head-centre, has called a Fenian mass meeting at New York for the 28th inst., when he will deliver his last address in America. The Fenian prisoners were arraigned at Toronto on the 19th inst. Their trial was to take place in the next week. We learn by the Atlantic cable that a Fenian colonel had been convicted and sentenced to be hung. A Fenian meeting had been held in Rochester, U.S., at which it was determined to adopt retaliatory measures if the Fenians in Canada were punished.

#### MEXICO.

It was reported in New York that the Federal Government is about to adopt a more active policy in Mexican affairs. Advice received at New York on the 20th from Vera Cruz to the 13th inst. state that General Castlenau had arrived there, and had set out to meet Marshal Bazaine. A deputation from the mercantile community of Matamoras had waited upon the Emperor Maximilian, and requested his Majesty to occupy Matamoras, declaring that the whole population would rise for the empire. The *Patrie* of last evening published letters from Mexico to the 20th ult., according to which the embarkation and departure of all the French troops in a body at one time would take place shortly. Marshal Bazaine had concentrated them in such a manner as to enable them to execute promptly his instructions in this respect. The organisation of the national army was in a sufficiently advanced stage to enable it to keep in check the bands of Juarist partisans. "The Mexican population," adds the *Patrie*, "was determined that the country should not relapse into anarchy, and would not again submit to a system of pronunciamientos and guerrillas."

#### FOREIGN MISCELLANY.

Kossuth is now in Turin, where he intends to fix his permanent residence.

A telegram from Rome states that Mr. Gladstone has paid a visit to the Pope.

It is announced that the ex-King Francis II. intends to prolong his residence in Rome.

Marshal O'Donnell, who lately arrived in Paris, is said to be dangerously ill in that city.

Count Bismark, who is doing very well, has left Carlsburg for Putbus, in the Isle of Rugen.

The King of the Belgians has conferred the Order of Leopold on Mr. Frith, R.A., whose picture of "Ramsgate Sands" has recently been exhibited at Brussels.

The Austrian Government has decided upon adopting the English Kennington rifle, which, like the needle-gun, loads at the breech. The result of the experiments has been that sixty shots per minute can be fired with this rifle.

THE CHOLERA IN AUSTRIA.—According to official returns more than 200,000 persons have had the cholera in Austria since the beginning of the month of July, and about one-half of them have died. In Vienna 3,242 persons have been carried off by the cholera, which has become less fatal. Forty-nine thousand persons have been attacked by the cholera in Hungary, and 21,650 have died.

THE DEPLORABLE CONDITION OF SPAIN.—"A Spaniard," in the *Pall Mall Gazette*, gives a frightful account of the despotism of the Narvaez Government. Not only are the Liberal journals all suppressed, and the closest surveillance of the press established, but the whole system of public instruction has been changed by a decree of the 9th inst. The Supreme Board of Education has been dissolved and its members dismissed. Another decree, published in the

same official *Gazette*, sanctions the sweeping and wholesale removal and dismissal of all the school-masters in the kingdom who are obnoxious for their suspected heresy—that is, obnoxious to the bishops for their liberal opinions. This measure strikes at thousands of honest teachers.

GREAT FIRE AT QUEBEC.—DESTRUCTION OF TWO THOUSAND FIVE HUNDRED HOUSES.—A violent conflagration broke out in Quebec on the 14th, and raged for thirteen hours, burning a large portion of the city and destroying 2,500 houses, besides property to the value of three million dollars. Owing to this disaster 18,000 persons have been rendered homeless. A large fire raged simultaneously at Ottawa.

THE JESUITS IN AUSTRIA.—The *Independence* says:—"The opposition to the establishment of the Jesuits is extending in Austria. The municipality of Salzburg, fearing that the disciples of Loyola, after being rejected by the municipal council of Vienna, would turn their eyes towards Salzburg, have resolved to refuse them an establishment in their city. The *Augsburg Gazette* has a letter from Prague which states that the demonstrations against the Jesuits are extending in Prague and other parts of Bohemia. It is probable that the Government will be obliged to come to some decision on the matter."

THE JAMAICA COURTS-MARTIAL.—The Jamaica newspapers state that, besides the courts-martial on Ensign Cullen and Dr. Morris, bills of indictment against several persons for acts of unlawful severity during martial law were to be presented to the grand jury at the coming sittings of the Circuit Court in St. Thomas-in-the-East. Mr. Henry Ford, of Kingston, was one of those against whom proceedings were to be taken; but he had left the island rather than stand his trial. "Captain" Ford was the volunteer officer whose letter, describing "miles of dead bodies," and abounding with most ridiculous exaggerations, did so much in England to excite public indignation against the colonial authorities, and to make that worse which was bad enough already.

A FEMALE CANDIDATE FOR CONGRESS.—We read in the *New York Herald*:—"That smart, intelligent, enterprising, and fascinating lady, Mrs. Elizabeth Cady Stanton, is up for Congress against the Hon. Mr. James Brooks. Against such a competitor what ought Mr. Brooks to do? He is a ladies' man, and common gallantry requires his retirement in her favour."

When there's a lady in the case,  
Of course all other things give place.

Mr. Brooks, then, ought to surrender gracefully and graciously in favour of the first petticoat for Congress. Why not? He did the best he could do at the last session of Congress to assist Thad Stevens in behalf of negroes' rights and negro suffrage; and Mrs. Stanton will do this, if elected, with far greater ability; and in addition to this she will stir up every spark of gallantry in Congress in behalf of woman's rights and woman suffrage. Moreover, with an influential lady in the House of Representatives, the roughs of that body would no longer make it a Tammany Hall. Let Mr. Brooks retire."

HENRY WARD BEECHER made his peace with the Republican party on Monday evening in a speech which "defined his position," as it is called, a little more clearly than his late letters. He is as strongly as ever in favour of trusting a good deal to Southern justice and humanity, as far as the freedmen are concerned; but if the consequence of doing this, or attempting to do it, would be, as now appears likely, the readmission of the Democratic party to power, he would stop short, and heartily support the exaction of conditions, and the claim of Congress to the sole right of framing them. As between the Republican and Democratic parties, he says he has no choice, that he must act with the former at any cost; so great a misfortune would he consider the resuscitation of the latter to be. In fact, the sum and substance of it all is, that, as a political speculator, he remains where he was; as a practical politician, he comes to where his old friends thought he should always have stood. The distinction may not seem to moralist or philosopher a very valuable one, but to Mr. Beecher, and all who come under his influence, it is very useful. His late sayings and doings, though they have created so much excitement, have not, I think, done much mischief. Leaders here have a great deal of influence so long as they march in the van of their followers; but aberrations invariably lead to their remorseless deposition. Probably not ten men in Mr. Beecher's church, of which he has during the last twenty-five years been in matters political, as well as in matters spiritual, the "guide, philosopher, and friend," were seduced into following him in his late heresies.—*Daily News Correspondent*.

THE DEPARTURE OF THE FRENCH TROOPS FROM ROME.—The *Temps* says:—"We have received letters from Rome, dated October 17. Our correspondents inform us that, according to the dispositions made, all the French division of occupation will be embarked before the 15th December. The Pope, we are told, is resolved to await events at the Vatican." The Rome correspondent of the *Liberte*, writing on the 17th, says:—

Every day stronger apprehensions manifest themselves among the population of Rome as to the nature of the events which will take place after the departure of the French troops. The Italian Government, accurately informed by the committee to which it has given its confidence, is preparing, therefore, for everything that may occur. It desires that annexation may take place with calmness and method, and that the Roman people, free and master of their own actions, may leisurely and resolutely give themselves to the Italian monarchy. If serious disturbances were to take place it would immediately replace the French army by its own

troops. Some regiments are stationed for this purpose in the environs of the Ancona Railway; in a few hours they could be transported to Rome. They would go there not to restore the authority of the Pope, but to quell disturbances, and place authority in the hands of the municipalities, who would have to consult the country.

According to the *Nuovo Diritto*, the French will give up the Castle of St. Angelo to the Pontifical engineers, and their arms and ammunition to the Pontifical Government. The same journal says the French will leave Rome on the 4th of December, remaining for a time at Civita Vecchia, the Antibes legion occupying the Castle of St. Angelo. Lord Clarendon, it appears, is staying at an hotel in Rome.

PARLIAMENTARY REFORM.—There was a great demonstration at Leicester on Monday in the market-place. 15,000 persons are estimated to have been present, and resolutions in favour of residential manhood suffrage and the ballot were carried. The vast assemblage was addressed from three platforms. In the evening, there was a crowded meeting in the Temperance Hall. Three thousand persons were present, and the speakers included Mr. P. A. Taylor, M.P., Mr. Beales, Mr. Ernest Jones, and several Liberals of the town. The same resolutions as those passed at the afternoon meetings were carried by acclamation. Mr. Alderman Whetstone presided over a second meeting in the Town Hall, which was also addressed by Mr. Ernest Jones, and similar resolutions were carried.—On Monday also, there was a great procession demonstration at Hull in the Corporation Field. Though the weather was overcast, some 15,000 persons are computed to have been present. The evening meeting was held in the Queen's Theatre, a spacious building capable of holding 4,000 people. The chair was taken by Mr. W. Irving, J.P. Amongst those who addressed the assembly were the borough members, Mr. James Clay and Mr. C. M. Norwood.—On Monday night a great open-air demonstration in favour of Reform took place at the London-fields, Hackney. The Clerkenwell, Holborn, Kingsland, Old Ford, and Hackney branches of the Reform League, accompanied by their bands and bearing banners, attended, and when the proceedings commenced there was an enormous crowd of persons present. Four platforms were improvised for the occasion, Mr. J. B. Langley presiding at the principal one. The resolutions were submitted simultaneously from the four platforms at the sound of a bugle, red fire being used as the signal for those who were in favour of the resolutions, and blue fire for dissentients, if any. The speakers included Messrs. Mantle, Davis, Cremer, Brighty, Lucraft, Osborne, Leno, and other members of the Reform League. The proceedings throughout were of a most enthusiastic character.—On Saturday a Reform demonstration, intended as an indication of the popular feeling in Ayrshire, took place at Kilmarnock. The proceedings commenced with a procession, which was marshalled in the public park, and having marched through the town, returned to the park for the purpose of taking part in an open-air meeting. The principal trades of Kilmarnock and neighbourhood were represented on the occasion, there being also deputations from Newmilns, Kilmaurs, Galston, Mauchline, Stewarton, Dalry, and Darvel. In the evening a meeting was held in the Corn Exchange, at which Provost Dickie, of Kilmarnock, presided. Among the speakers here was Mr. Craufurd, M.P., who, while indicating that he was not prepared to go the length of manhood suffrage, expressed himself strongly in favour of Reform. Among the resolutions adopted was one insisting that "the question of Reform be no longer trifled with."—The metropolitan trades demonstration takes place on the afternoon of Monday, the 3rd December next, at Ashburnham Gardens, near Cremorne; Mr. John Bright, M.P., the metropolitan members, the members of the House of Commons generally, Mr. Beales, and a deputation from the Reform League, have been invited to attend.

PRISONERS SITTING FOR THEIR PORTRAITS.—Some treat the attempt with open defiance, resolutely refusing to sit still during the operation; others, with a mock air of submission, sit perfectly quiet during the primary arrangements and focussing operation, but move sufficiently at the vital moment of exposure; others, who pretend to have no objection to be portrayed, contrive to produce such an amount of facial contortion by squinting, twisting the mouth, &c., as will effectually destroy identity in the portrait. In some cases this cunning is met with resolute perseverance, and in others with stratagem, so that in all cases a sufficiently characteristic likeness is obtained. One governor informs us that he generally contrives that the operation shall take place just before dinner, and refractory sitters are informed that no dinner will be dispensed until the portrait has been obtained—a practical argument, the force of which is generally recognised. In another gaol, after the sitter has, by movement or contortion, baffled the portraitist, he, or still more commonly she, is handed to a seat in a well-lighted place to rest awhile and watch the operation repeated with the next criminal. The sitter, just rejoicing in the cunning which has defeated the attempt of the photographer, generally sits perfectly still, watching with eager interest the operation for which another is sitting. In the meantime, a concealed camera, within range of which the first victim has been placed, is doing its work, and a natural and characteristic likeness is obtained of the unconscious criminal, who had apparently retired master of the situation.—*British Quarterly Review*.

## Literature.

## DR. VAUGHAN ON RITUALISM.\*

In separately-published works Dr. Vaughan has seldom entered the field of controversy, and it may be assumed that he has now done so because of a strong feeling respecting the importance of the subject with which he deals. Our own columns, during the last few weeks, have borne witness to the fact that we share with Dr. Vaughan in this feeling. It is, however, almost impossible, and, under any circumstances, extremely difficult, to treat of all the aspects of public questions in the columns of a weekly journal. Historical, antiquarian, and often Biblical discussion are necessarily excluded. There is, it is true, no public question which cannot be discussed with the light of Christian truth. One of the great services of the Christian religion to the human race has been that it has given us a standard by which to judge all human action. We may bring any question of law, statesmanship, or public morals into the court of the Founder of the Christian religion, and there receive an infallible verdict. We know that whatsoever is not pure and peaceable, honest, just, and merciful, cannot be Christian. But it is not always possible to show the whole grounds of our judgment.

Dr. Vaughan, in the present work, has, in great measure, done what it is impossible for the journalist to do. He has reviewed the Ritualistic question, with more or less elaboration, from the three standpoints of the Biblical scholar, the Christian, and the Englishman. The first impression which most readers will receive from this book is, that whatever else it may be, it is the work of a Christian, cultured, and self-restrained man. While the author believes Ritualism to be unscriptural, to be inconsistent with a large measure of personal piety, and to be illegal, he does not consider it to be necessary, in saying so, to descend to the language of abuse and vituperation. In this respect his book is a model of Christian controversy. It is characteristically a "gentlemanly" book, candid as well as severe, and courteous as well as firm.

Dr. Vaughan considers Ritualism to be opposed to the teaching of Scripture. This, the first portion, satisfies us, on the whole, less than any other portion of his treatise. It strikes us that the best method of procedure, with regard to this subject, would have been to lay down, first of all, in formal order, general principles, and then to test those principles by the teaching of the New Testament. What is religion? Can it be expressed or assisted by symbolism? If so, what extent of symbolism does the New Testament warrant? Dr. Vaughan has, in preference to this mode, chosen a mainly textual treatment, which, of course, has its own advantages, but is not so conclusive in point of argument. In fact, special Scriptural illustrations on this subject are scarcely necessary. Once settle the question that symbolism, as it is sought to be established by modern Ritualists, cannot and does not aid in the culture of the inner Christian life, and little more need be said.

We are almost afraid that, from his careful candour of spirit, Dr. Vaughan sometimes strengthens his opponents' case. Take the second paragraph in this work as an instance:—

Our intelligence assures us that Ritualism, within certain limits, is reasonable and useful. All men, more or less, feel its appropriateness. It serves to give visibility to some of our most cherished ideas and sentiments. It is something we can bring to our religious acts, and can use to express our religious affections. In this matter, as in others, men naturally think that it becomes them to serve God with their best. From this motive they are often disposed to make Ritual something very elaborate and very costly. Hence whatever science or art can contribute has been offered at this shrine. The motive in such action may be good, but it has not always been under a wise regulation. The thing itself is good, but carried too far, it may come into the place of religion, instead of aiding it, and so may frustrate the end it has been designed to serve."

Taking this paragraph alone,—and, in relation to its special subject, it stands almost alone,—and what might not be deduced from it? Is Ritualism at all a matter of "wise regulation"? If it be, we have no ground whatever to stand upon. "Wisdom" is not absolute, but relative, and what may be merely wise at one time and under one set of circumstances, may be foolish at another.

Dr. Vaughan's first argument under this head is that the absence of a book of Leviticus from the New Testament is proof that High Ritualism is not consistent with either the letter or the spirit

of the New Testament. He argues that the Almighty revealed His truth to men progressively, and that the Levitical Ritual was adapted to the age of the Levites. The pith of this argument is pointedly and conclusively stated in one sentence:—

"Men who would show the necessity of a highly symbolic Ritual among us, resembling that among the Hebrews, must show that our condition as to religious intelligence is not materially different from that of the Israelites when they came out of Egypt; and if that could be shown, it would then follow, that as it was necessary that Jehovah should give a Ritual, complete in all its parts, to that people, so it must be necessary that he should give such a Ritual to us. But we know that he has not done anything of the sort."

The illustrations concerning the direct teaching of the New Testament are not always, to our judgment, so happy. Dr. Vaughan adduces in proof of the Saviour's condemnation of Ritualism several of the Gospel histories. The first is that of the woman in Samaria, in which there is great appropriateness, and writing of a high order of Christian eloquence:—

"It is remarkable how rarely we find our Lord conforming himself to any matter of pure ritual. We read much of his teaching and preaching, nothing of his connection with the Temple or its priesthood in the way of worship. Nearly all the pictures of his public life place him before us under lights which are moral and spiritual, rarely ever in connection with anything simply of a ritual nature. This, by the way, is anything but the Christ which the Jewish fancy or imagination would have given us. But this, too, is what our better intelligence might lead us to expect in one who was about to declare that all such visibilities had served their purpose, and were about to come to an end. Who can imagine Him of taking a part in such gaudy pageantries as are now presented to us by men who would be accounted eminently reverential and Christian in their doings?"

Pharisaism is next considered as a type of Ritualism, but while we agree that Ritualism almost necessarily leads to Pharisaism, we do not agree that in condemning Pharisaism the Saviour is always to be understood as condemning Ritualism. Good as well as bad men may be ritualists, but good men would not be such Pharisees as those denounced in the Gospels. We should also differ from the writer in considering the parable of the man journeying from Jerusalem to Jericho, and who fell among thieves, as an illustration in any way of this subject. Dr. Vaughan considers that it "was designed to show us how a religious system in which 'the Ritual and Ecclesiastical elements are strong, 'in place of purifying natural affection, and 'lifting it into nobleness, may suppress it, 'eradicate it, and generate a selfishness of the 'most unfeeling description." No doubt that is the case, and nearly always the case, but we question whether it is the precise teaching of this parable. All such matters, however, are of trivial importance compared with the general treatment of this subject, concerning which, we are bound to say, that, as a whole, this work, small as it is, leaves little to be desired. If the author has erred at all it is evidently from the endeavour to make a book of limited dimensions, quite complete both in breadth of argument and in illustration. Its fulness, therefore, is one of its principal characteristics. It abounds in wealth of thought, not, as it strikes us, always, as a matter of arrangement, in the proper place, but, notwithstanding, great wealth. Before we leave this portion of the work we would quote one more passage as an illustration:—

"Now we have seen what our Lord's teaching was, and what the teaching of the Apostles was, in relation to Ritual; and the question naturally comes—how can Ritualists have presumed so utterly to discard that teaching, and to legislate on this subject after a manner so opposed to it, both in letter and spirit? Great, visibly great, is their distress on finding so much in the New Testament opposed to their tastes, and so little that can be construed, by any process, so as to seem to be in their favour. To the sublime idea concerning the kingdom of Christ which has come to us from the mind of Christ they never rise. The beauty of the great and free spiritual commonwealth which he came to institute they never see. The manner in which the truth and spirit of the eternal bring human souls into a spiritual oneness with each other, and into oneness in their relation to Christ, thus realising, even in this world, something of that communion, based on spiritual affinity, which is perfected in heaven, this is a contemplation too refined and elevated for their taste. With them, union must be outward, worldly, of the earth, or it is not union; and worship must be priestly, visible, sensuous, or it is not worship. No—with them, this kingdom, this commonwealth, must be a thing of pomp, and show, and worldly power, or it lacks all true greatness. As Christ left it, and as St. Paul left it, with its simple organisations, and its simple forms, it is, as they manifest in many ways, a positive offence to them. Nothing is farther from their thoughts than conformity to it as so presented."

"Ritualism in Relation to Piety," is treated with great care and fine Christian judgment. We have remarked on Dr. Vaughan's candour, but he is obliged, and we think with justice, to write:—

"What I have said thus far has respect to the better class of Ritualists—the devout, the earnest. But the majority do not seem to have such qualities to recommend them. There is a seriousness pervading the character of a Keble or a Fausset, which forbids our

questioning their sincerity. But such men do not represent the Ritualists generally. For the most part, with all their airs of seriousness, these men are not serious. With all their professions of reverence, they are not reverential. There is a flippancy, a frivolity, an ecclesiastical dilettantism about them, which is not compatible with a truly religious spirit. Men apprehending and feeling the grandeur of religious truth could never deal with it after their manner. In their hands, religion seems to be a something to be played with; something to be decked out and shown off garden-like, or in stage fashion, as the case may be."

Dr. Vaughan considers Ritualism to be (1) wanting in reverence; (2) that it shows a deference to Church usage in the past to which that usage is not entitled; (3) that it gives a childish aspect to Christianity; (4) that it is a mistake to suppose that the great want of the times is more Ritual; (5) that Ritualism has always been, to a lamentable extent, only another name for a superstitious formalism; and (6) that it takes with it all the elements which have generated intolerance and persecution. We quote from this section the following apt observations under the third heading:—

"The gravity, too, with which antiquarian research is prosecuted on this subject, the importance attached to the ancientness of this trivial ornament, or to that trivial observance, and the reverence with which the names of forgotten old kings, and the canons of some obscure council are cited, if bearing on some matter of this nature, takes with it so much the appearance of caricature, that it is difficult to suppose that full-grown men can be really in earnest in making such an exhibition of themselves. Certainly, if this be the type of intelligence most in harmony with the purest and highest conception of Christianity, it may be safely said that if the men of our time are to have a religion, it must be something very different from the religion represented by such persons."

It is not from high culture, accordingly, that men become zealous Ritualists. On the contrary, the higher and the more refined man's spiritual intelligence shall be, the greater will be his independence of forms altogether, and his impatience of all attempts to thrust upon him human symbols concerning truths which he has already learnt to apprehend in their higher forms under a Divine illumination.

These observations apply to such officious meddling with sacred subjects even when the things done are in themselves as appropriate and chaste as may be.

Now what are intelligent men to think of the ecclesiastical authorities who encourage, or at least, tolerate such proceedings? Are they feeble and coarse-minded men who know no better, and who are to be despised on that ground? Or are they men of capacity, who themselves despise the practices they sanction, but who sanction them because they regard the people generally as fools, and deem a fool's religion the best for them? In the latter case the better taste of these sacred functionaries may be saved, but what is to be said of their sincerity? Is it a small matter that these ministers of religion should commend gravely in church, usages which they are known to repudiate, and it may be to ridicule elsewhere?

"There is no school of scepticism like this school of folly. What more natural? If Christianity is to be exhibited as a weak thing, what more certain than that it will be despised? But it is not possible that the scheme of these men should be a success. The tide of modern thought is not to be stayed by such means. The measure in which the Ritualists succeed in imposing upon the weak, is the measure in which they will become an offence to the enlightened. In the eyes of men generally, it will be the priest at his old work again, aiming to rule the people as nurses rule children, now by scaring them with silly inventions, and now by amusing them with trifles."

Dr. Vaughan has brought all the accomplishments of an English scholar to bear on the third section of this work—"Ritualism in Relation to Law." This section consists of an elaborate review of the state of Ritualism in the Church at the time of the Reformation. We cannot follow the author through this subject. It is only necessary, here, to state, that on all points he is at issue with the Ritualists, and that the most learned in that body will find it difficult to controvert the arguments, under this head, of a Nonconformist minister.

No persons are more vitally interested in the subject of this work than that section of the Christian Church to which Dr. Vaughan belongs, and none, therefore, have a better right to criticise the arguments and the conduct of men who are debasing and weakening the religion of England. The Ritualists belong to our Church, are supported by our money, and thrive under our indifference. This indifference will not continue if Dr. Vaughan's work effects, as it should, the purpose for which it was written.

## MR. SMALL ON SANSKRIT LITERATURE.\*

Mr. Small, who was formerly a Baptist missionary in the East Indies, has long been known in private circles in London for his extensive acquaintance with Eastern literature, and his accurate knowledge of the structure of Eastern languages. He has now thrown

\* *A Handbook of Sanskrit Literature: with Appendices Descriptive of the Mythology, Castes, and Religious Sects of the Hindus.* By GEORGE SMALL, M.A. Williams and Norgate.

\* *Ritualism in the English Church, in its Relation to Scripture, Piety, and Law.* By ROBERT VAUGHAN, D.D. Jackson, Walford, and Hodder.

the results of a life-long study into the form of a Handbook of Sanskrit Literature, which for comprehensiveness of design, and conscientious accuracy of literary work, is worthy of the highest praise.

It may seem strange to recommend such a book as this to a general reader, yet we unhesitatingly do so recommend Mr. Small's work. One of the greatest defects of the English character, both Christian and what is termed "secular," consists in the insularity of all its sympathies. The average Christian reads nothing but the Christian works produced in his own religious section, and the average Englishman nothing that does not bear an English author's name, and treat of a thoroughly English subject. The result is extreme intensity of belief and sympathy, with very little breadth. It would do all who, from habit and education, are so confined in their intellectual life, no little good, steadily to read through this work. It is not always interesting, for the religious literature of the Hindus is so copious, and their doctrines so metaphysical, that such a description of them as can be embodied within the limits of a "Handbook" must necessarily be sometimes deficient in fullness, and be wanting in life-like representation. But one purpose such reading would effect; it would destroy any previously conceived notion of the superior strength and subtlety of the Anglo-Saxon intellect, and excite a warm sympathy for the millions of men who are fast bound and wholly demoralised by the traditions of which this work is a record.

Mr. Small's work is divided into five parts. The first contains an analysis of the Vedas and Sastras, or the religious literature of the Hindus; in the second part there is a summary of their philosophical works and doctrines; the third part deals with poetical and miscellaneous literature; the fourth gives a brief outline of Hindoo mythology; and the fifth an account of the various castes and sects. The divisions and subdivisions under each of these heads are calculated to deter a reader from prosecuting his preliminary study of this subject; but we have only to ask ourselves what a Hindu has to perform in studying Christian literature, in order to come to the conclusion that probably the history of sects in Christian England would appear not more inviting to him than does this work, at first sight, appear to us. If they have their Varshnava, we have our Arminians; if they have their Saiya, we have our Calvinists, and under both heads there are subdivisions almost as numerous as any that the subtlety of the heathens can offer to the subtlety of Christian nations.

In the religion of the Hindus we find the highest merely intellectual culture, combined with the grossest animalism, and, as a rule, we believe all non-Christian religions have exhibited the same feature. Without Christianity the more the intellect is cultivated the grosser becomes the development of the animal nature. Amongst the Hindus there is a metaphysical subtlety scarcely inferior to that of the old Greeks, and it has ended in nothing but the positive deification of the lowest instincts of humanity. Mr. Small has very properly given indications only of what may be found on this subject, in the "Scriptures" of this people. We have already said sufficient to show our sense of the value of the author's labours, but probably none will appreciate them so highly as those who have been compelled to make this subject the study of their lives.

## BRIEF NOTICES.

*The Throne of David; from the Consecration of the Shepherd of Bethlehem to the Rebellion of Prince Absalom.* By the Rev. J. H. INGRAHAM, LL.D., author of "The Prince of the House of David," "The Pillar of Fire," &c. With Eight Illustrations. (London: Virtue Brothers and Co.) This deeply-interesting book completes the author's series of vivid and beautiful delineations of Bible history, by supplying the connecting links between his two former publications. These, it may be remembered, presented pictures of the beginning and the decadence of the Jewish power. The present work shows the culmination of that power in the glorious reign of David. The "Pillar of Fire" displays the splendours of Egypt, the sufferings and wrongs of the oppressed Israelites by the proud Pharaohs, their marvellous deliverance, and their wanderings onward toward Canaan, and brings into full prominence the man Moses, mighty in word and deed. The "Prince of the House of David" shows the sceptre departing from Judah at the coming of Shiloh, and embraces a period of about four years, from the preaching of the Baptist in the wilderness to the ascension of our Lord. The present book gathers up the threads of history as they were left in the first book of the series, and carries on the wondrous tale to the secure establishment of Solomon upon the throne of his father. Thus the three books cover the whole field of Hebrew history, from the bondage in Egypt to

"the reign of Solomon, and thence to the crucifixion of Jesus. There is no necessary connection between the books. They may be read in chronological order (which is best), or separately, or the last-named first." These pictures of the Augustan age of Israel are presented in a series of letters purporting to be written by an Assyrian prince, who passes through Palestine on his travels, and makes a long sojourn at its court. Belus, king of Nineveh, wishes to woo the daughter of Pharaoh of Egypt, and for this purpose sends his cousin Arbaces, with a splendid retinue, to ask for her hand. The gorgeous beauty of the royal palace of Nineveh, the grandeur of the city, and the imposing pomp of its religious and military ceremonial, are finely given in the introductory portion of the volume. Arbaces, the ambassador, having already heard of the remarkable people who had escaped through the Red Sea from the power of Egypt, is delighted that his way to Pharaoh's court will lead him near to the home of the Hebrews, and he resolves to visit the land. He meets with a most friendly reception from the governor of Jericho, from whom, and from the sacred records he afterwards meets with in the house of Samuel at Ramah, he learns the story of the passage of the hosts under Joshua through the bed of Jordan, the fall of Jericho, and the most remarkable achievements and deliverances of the several judges of the people to the rule of Samuel the seer. At the time of this visit, Saul is king over Israel, but his glory is suffering eclipse, for an evil spirit from the Lord is vexing him. Jonathan, who with David, forms a close friendship with the Assyrian prince, is a model of manly beauty, and still more of true nobility and grace of soul. The fortunes of David we watch with thrilling interest from his slaying of the bear and the lion, in defence of a lamb from his flock, through all his persecutions by the jealous Saul, and his own warlike exploits and regal honours, to his old age when his son Solomon is invested with the sovereignty. We are made to feel almost as if present at Ramah, Hebron, and Jerusalem, as we look upon the great ones of that day, sage, and warrior, and counsellor, living their lives and doing their deeds over again. As being of special interest and beauty of description, we would point out among other scenes and events the miraculous passage of Jordan by the armed hosts from the wilderness; the capture of the city of Jericho; the school of the prophets under Samuel at Ramah, and the singing of their choral hymns of praise; the splendid form of Saul armed for battle, his prowess in fight, his moody dejection, and fierce frenzy, and his tragic end, with the battle lost and his three sons dead at his feet. We are made to sympathise with Saul, as perhaps many do who read this story in the Bible, and to feel that indeed the hand of God was very heavy upon him. The description of the worship and sacrifices in the tabernacle, the introduction of incidents such as the abrupt appearance of a murderer escaping to a city of refuge, and the spontaneous chanting by David of some one or other of his psalms under various circumstances of joy and trouble, add much to the beauty of the book. To those who are not familiar with Mr. Ingraham's previous works, we would cordially recommend this. To those who are we need not say a word. This, as well as the other two books referred to, is likely to excite a deeper interest in that most marvellous of all books, which has been through all ages so exhaustless a theme of thought and admiration.

*Lois Weedon Lectures on the Altar and the Cross: Being a Narrative of the Atonement from Genesis to Revelation.* By S. SMITH, M.A., Vicar of Lois Weedon, and Rural Dean; author of "The Temple and the Sepulchre," &c. (London: Longmans.) Mr. Smith, during his travels in Palestine, entered with much zeal into the investigation as to the actual sites of those places most hallowed in the memory of Jew and Christian. His researches seem to him to confirm the conclusions of Mr. Ferguson that the Mosque El-Aksa stands on the site of the Temple, and that the "Church of the Holy Sepulchre" does not occupy the site of the sepulchre of Jesus, but that the Mosque of Omar covers the spot. Entering into these questions with his congregation, and finding much interest excited in their discussion, the author hoped they might be the means of leading on his people to subjects of a higher strain. The present volume contains the lectures as they were delivered from the pulpit. The aim of the lectures is "to show how the site of the Temple, with its altar of blood, sends back the thoughts to the origin of sacrifice, and the place of the Cross, with the Sepulchre of Christ, to its end." The one grand theme of Revelation—the means by which sinful man might be restored to the favour of God—is traced from the fall of Adam to the offering up of the perfect sacrifice. It is shown that the same great truth is taught with ever-increasing fulness in the altars of Abel, Noah, Abraham, Job, the Tabernacle, and the Temple, the blood of the Passover, and the types and symbols of the old economy, until in the fulness of times, on the Cross, the Lamb of God was offered up, once for all, consummating and perfecting the sacrifices of all the bygone ages. The principal features and circumstances of the erection of the various altars, are sketched rapidly but sufficiently. The style is condensed and chaste. There seems almost to be a hurrying over those things which were to pass away, on to that greater glory which remaineth.

*Sacred Hours by Living Streams. Popular Expositions of Divine Truth.* By the Rev. ROBERT KERR. (London: Elliot Stock.) These discourses, with two or three exceptions, were, the author tells us, preached during the first year of his ministry, to a small country congregation. There is certainly not an excess of modesty in the confession, nor of humility in the publication of first efforts. We must confess, however, we do not trace so many marks of immaturity as might have been expected. The discourses are somewhat above the average of first-year pulpit efforts. They are what they profess to be, "Popular expositions of Divine truth"; but still, a public wider than that of a "country congregation" could have done without them. If the author before he again ventures to publish, would mature the abilities he evidently possesses, he would do much better.

## NEW EDITIONS.

*St. Paul's Epistle to the Galatians. A Revised Text, with Introduction, Notes, and Dissertations.* By J. B. LIGHTFOOT, D.D., Hulsean Professor of Divinity, Cambridge. (Macmillan and Co.) This work, on its publication last year, was reviewed at considerable length in our columns. Further acquaintance with it entitles us to say with increased emphasis, that we esteem it the most perfect specimen of critical and exegetical commentary that has been produced by any living English writer: and we may add that the Supplementary Dissertations prove on repeated consultation to be a treasury of carefully collected and acutely estimated facts, as well as to have singular excellence as comprehensive discussion and well-reasoned judgment on difficult but interesting questions. Of the Second Edition—which we rejoice to see so soon—no more need specially be said than that it has been revised throughout, a few errors corrected, and some additions made; while, also, the arrangement has been slightly changed, and "the detached notes collected together at longer intervals, so that the interruptions to the continuity of the text are less frequent." By far the most important feature, however, of this new edition is the introduction of a thoroughly good Index, extending to some ten pages, by which the usability of the work by students is greatly increased. We are glad to know that so valuable a work has found its way into the exegetical classes of some of the Nonconformist colleges; and, we hope that the fact of a new edition having been thus early demanded, will encourage Dr. Lightfoot to complete, as soon as is consistent with the thoroughness and faithful care required, his plan of a complete commentary on Paul's Epistles.

*A General Survey of the History of the Canon of the New Testament.* By BROOKE FOSB WESTCOTT, B.D. Second Edition. (Macmillan and Co.) The reputation which this invaluable work has obtained amongst scholars, and the use now largely made of it in the training of theological students, will be acknowledged to have more than justified the expressions of thankfulness and the emphatic commendations with which we received it on its first appearance, some eleven years ago. Mr. Westcott justly says, that since that date, "the subject with which it deals has been brought under frequent discussion," and he may well feel real gratitude and pleasure that "the positions which he occupied at first have, in every case, remained unshaken." Others may be permitted to add to his own modest description of his work, that it has taken a place in the higher department of Biblical literature previously occupied by no other, and that as dealing with the books of the New Testament as a whole and on purely historical grounds, there has been no more enduringly precious contribution made to the study of Christian antiquity by any contemporary scholar. Mr. Westcott's name is, for English students, that which represents complete investigation and something like final authority on the history of the Canon. The labour bestowed on the perfecting of the work may best be described in the author's own words.

"It will be found that the whole Essay has been carefully revised. Very much has been added from sources either new or neglected by me before. By an enlargement of Appendix D I have given the documentary evidence for the Canon of the whole Bible, furnishing in this way the original texts of the principal passages which are given only in a translation in the *Bible in the Church*. In the task of revision I found valuable help in Credner's posthumous *Geschichte der New-testamentlichen Kanon* (Berlin, 1860), though the unfinished work is at best only an inadequate expression of his judgment."

It would be neither interesting nor useful to such of our reader as may be acquainted with the work to point out, by reference to a number of pages that we have examined, the differences between this and the former edition. It is enough that we testify concerning the corrections and additions, that they are real and important, not nominal and few; and that no one studying the subject honestly, or attaching any special value to Mr. Westcott's labours, will be indifferent to the "superiority in accuracy and arrangement" which he himself supposes "the new edition has over the old."

*Letters to the late Charles Butler, on the Theological Parts of his Book of the Roman Catholic Church.* By HENRY PHILLPOTTS, D.D., Lord Bishop of Exeter. New Edition. (John Murray.) One of the personal enigmas of the religious and ecclesiastical life of our times has been, and is, Henry Phillpotts, Lord Bishop of Exeter. There have been moments at which we could

only regard him with indignation, or with pity, or with scornful aversion; and there have been circumstances under which, again and again, we could only denounce his policy, expose the falsity of his selected positions, and give vent to the alternating astonishment and grief with which we have followed his public career. But with this book before us, we feel chiefly considerate tenderness towards the aged bishop, mingled, we confess, with an admiration, with which sympathy and agreement between us will be well understood to have nothing to do. In the 88th year of his age, and after having long lain under the suspicion of being one of the most decidedly Romanising prelates of the century, Dr. Phillpotts reissues a work which he wrote and published soon after we who are in the ripe manhood of to-day, were born; and which will be a surprise perhaps, and an inexplicable thing altogether, to the great majority of the Established and Dissenting communities. The name of the late Charles Butler has continued hitherto to be generally known in all English ecclesiastical circles; but the Letters to him, "On the Insuperable Difficulties which separate the Church of England from the Church of Rome," by the present Bishop of Exeter, could certainly have been directly known only to a select few. But they are now reproduced; and that, too, with a new preface, which we transfer without omission to our columns.

"The republication of this work was not continued after the Second Edition, in consequence of what the author said respecting St. Augustine. Further acquaintance with that great Father's writings had made him sorry for expressing himself with less respect for his opinions, and authority than he has since learnt to entertain. He republishes the whole, however, in its original form, because he now finds himself unequal to a reconsideration of this, the only part which he regrets. The motive of his present republication is to meet the renewed attempts which are made to reconcile the differences between the Articles of the Church of England and those of the Council of Trent.—*Bishopstowe, June, 1866.*"

The readers of Dr. Pusey's *Eirenicon*, and of the various publications which it has occasioned, will do well to look at this really remarkable testimony from Exeter, which preceded and now strangely closes a prolonged and incoherent episcopate. It is a long unaccustomed voice which declares to us from Bishopstowe that "the spirit of the Church of Rome" is such as to arouse the active antagonism of all "to whom the rights of conscience are dearer even than civil liberties;" and that no concession will be made to "this most intolerant of all sects," if we really understand "its unaltered, its unalterable, its inherent, its essential hostility to all that dares to be independent of its will." But these declarations and their accompanying appeals, had, unquestionably, their political object when first published: let us hope that they have now a genuinely religious purpose. There is a good deal in the volume that even the intensest "Protestantism" of the Protestant religion may now rise high enough to repudiate for its narrowness and merely political character; but there is also a great deal more that is vigorously conceived, well-studied, and expressed with a freedom and power which may make the book a profitable study of clear, cultivated, energetic, and at the same time natural and familiar style. In our future controversies with Rome, notwithstanding objectionable features, it ought not to be neglected.

*A Commentary on the whole Epistle to the Hebrews.* By that Holy and Learned Divine, WILLIAM GOUGE, D.D. Before which is Prefixed, a Narrative of his Life and Death. Vol. I. (Edinburgh: James Nichol.) This is the new volume of Nichol's Series of Commentaries. The work is one which it was really worth while to reproduce. Though no student of the Hebrews could now content himself with its criticism and applied interpretation, it was in its time far in advance of the current Biblical scholarship, and must always occupy a high place amongst the theological works of the seventeenth century. It is also peculiarly a preacher's book; and the time can never come when it will not be valuable for its suggestions of an analytical and practical treatment of this epistle in popular discourses. This work alone—though he wrote many others—would entitle Gouge to the praise of his biographer, as "having served God faithfully and painfully in his generation."

*The Complete Works of Thomas Brooks.* Vols. 2 and 3. (J. Nichol.) We so recently introduced this work to our readers, and noticed so fully Mr. Grosart's "Memoir," that it will now suffice to acknowledge the volumes, and warmly to praise—as we omitted to do before—the improved external appearance and beautiful type adopted for this second series of the "Puritan Divines."

#### CHILDREN'S BOOKS.

*The Copsley Annals.* By the Author of "Village Missionaries," &c. (Seeley, Jackson, and Halliday.) The writer of these delightful stories evidently draws more from memory than imagination in depicting the life and character of children. The incidents mentioned may be fictitious: they are none the less true for that. Here at least children are children, and their roguish pranks and daring feats are begotten of unstilted and unrestrained mirthfulness. The narrators of the successive stories are supposed to be the persons who constituted the household of Copsley, and their tales are told at a time when the circumstances out of which they are

woven had become a memory of years long past. There is, as is natural, a vein of kindly humour not amounting to satire running through the book—a feeling which one cannot but experience in dwelling upon the years of his childhood if they be not too much charged with sad and depressing recollections. The book is one of the healthiest tone, and will greatly delight children as well as graver folk.

*Short Steps for Little Feet (Children's Friend Series).* By COUSIN ELIZA. (Seeley: Partridge.) The character of this little book is indicated by its title. It is a series of short stories intended for the delectation and edification of very small children. The first four chapters, on "Gifts," shows the aim of the rest also, namely, to impress the young and tender mind with the moral and religious idea as soon as intelligence dawns. This process is of course capable of being overdone, and we are not quite sure that it is not made rather tedious here. These chapters on gifts, and the way they are and ought to be used, are made the occasion for speaking of God's gifts, and of the Gift to mankind. Beginning with toys, illustrated by an engraving of boys and girls opening boxes of new toys, which is enough in itself to set the young heart in a flutter of excitement, the serious part of the discourse follows somewhat abruptly, like a summons to family prayers at a juvenile Christmas party. The coloured engraving on the cover introduces us to a mother and child who are evidently taking these "short steps" together. Whether designedly or not, the expression on both faces is that of hopeless and unrelieved listlessness. After all, however, we are far from saying that some children may not read these little tales with real pleasure.

*How Peter's Pound became a Penny (Children's Friend Series).* By the Author of "Dick and his Donkey." (Seeley: Partridge.) Peter's pound earned by an accident, and representing, therefore, no equivalent of work or patient waiting, was lightly prized; its owner tried to grasp all the treasures it represented at once, and in their most alluring form. Consequently it speedily dwindled down to the baser metal, and left Peter a little sadder, although by the sympathising kindness of a friend, a wiser lad than he was before. Boys who have (metaphorical) holes in their pockets should read Peter's history.

*How Paul's Penny became a Pound.* By the Author of "Dick and his Donkey." (Seeley: Partridge.) The names of Peter and Paul are so inseparably associated in our minds with Apostolic times and scenes, that it seems almost too bad to set the owner of the one at such a great disadvantage as compared with that of the other. This trifling obstacle overcome, we are prepared to give the same unqualified commendation to this book as to that noticed above. Paul, as the title shows, had a happier experience than Peter. He earned his penny by his honesty, and he was rewarded by the kind and motherly advice of the respectable working woman whose lost purse had been the test of Paul's uprightness. With the aid of this friend, and in answer to sincere though childlike prayer, Paul, who had no mother and a "drinking" father, speedily found a way of turning his penny into shillings, and his shillings into a pound. Few boys would have spent the pound when earned as he did, but considering the circumstances which had led to his earning it, and the prospect of future success and a good education, we cannot charge the writer with making his hero an altogether "impossible" model.

*The Boy and the Constellations.* By JULIA GODDARD. (F. Warne and Co.) A very handsome book for the drawing-room table, having a rich ornamental binding, good paper, type, and engravings, but otherwise not particularly attractive to children. Fridolin is introduced by the moon, by means of an unprecedented mode of locomotion, into the stellar regions, where the constellations discourse with him about the fables with which their names are identified in classic mythology.

#### BOOKS RECEIVED.

John Heppell, or Just One Glass (S. W. Partridge). Children's Friend Series, Nos. 4, 5, and 6 (Seeley and Co.) The Universal Church; Diarrhoea and Cholera (Trubner and Co.). Critical Expositions of Romans Third (Hamilton and Co.). Guide for Travellers (Hardwicke). The Saint's Pocket Book (W. Tegg). The Imperial Bible Dictionary, Parts 21, 25, 26, and 27 (Blackie and Son). The Story of Jonah (A. and C. Black). The Philosophy of the Conditioned; Familiar Lectures on Scientific Subjects, by Sir John Herschel; The Year of Prayer, by Henry Alford, D.D. (A. Strahan). Training in Theory and Practice, by Archibald MacLaren; The Logic of Chance, by John Venn, M.A. (Macmillan and Co.). Sketches in Town, Country, and Home (Nisbet). Speeches on Parliamentary Reform in 1866, by the Right Hon. W. E. Gladstone, M.P. (J. Murray). Ritualism, by Robert Vaughan, D.D. (Jackson, Walford, and Co.). The Pulpit Analyst, Vol. I. (Jackson, Walford, and Co.). Analysis of English History (T. Murby). The First Fifty Years of the Sunday School; The Teacher's Pocket Book and Diary for 1867 (Sunday School Union). Meditations on Scriptural Subjects (Snow and Co.).

#### Miscellaneous News.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending Oct. 27th, 1866, 1,098, of which 291 were new cases.

DR. MARY WALKER.—This lady, who has recently passed so successful an examination, visited Middlesex Hospital on Saturday, and was conducted through

the establishment in male attire. She wore a low-crowned plain felt hat, a dark plush coat, not quite reaching to the knees, and black cloth trousers.

UNREPRESENTED CONSTITUENCIES.—Owing to the fact that Sir Hugh Cairns, Mr. Walsh, now Master of the Rolls in Ireland, and Mr. Morris, M.A., were not returned fourteen days before the end of last session, the elections for Belfast, Dublin University, and Galway Town cannot take place until after Parliament has met.

SURREY CHAPEL POPULAR LECTURES.—The opening lecture was delivered on Monday evening by the Rev. Newman Hall, LL.B., on "Lakes and Mountains." Upwards of two thousand persons, mostly working men, were present. The proceedings commenced with a short collect, the congregation joining in the Lord's Prayer, and concluded with the doxology. It was announced that next Monday the subject would be "The Battle of Hastings."

THE JAMAICA COMMITTEE.—Sir Charles Lyell, Bart., has forwarded a subscription to the Prosecution Fund, and Professor Huxley, F.R.S., has been elected a member of the executive committee. Influential committees in support of the society's objects have been organised in Manchester, Bradford, and other towns. Bradford alone has contributed 600*l.* to the fund, and it is expected the amount will soon be made up to 1,000*l.* from that town.

THE ATLANTIC TELEGRAPH.—The directors of the Anglo-American Telegraph Company have published a letter acknowledging that telegraphic communication with America has been in an unsatisfactory state, and laying the blame on the land lines of the New York and Newfoundland Company. Remedial measures are in progress. The charge for the transmission of messages will be reduced to half the present scale on the 1st of November. The receipts of the Atlantic cable continue to average nearly 1,000*l.* per day.

SUFFOCATION THROUGH STUPIDITY.—On Friday night last, two young women met their death in a somewhat singular manner at Ystrad, about eight miles from Pontypridd. An engineer, who was at work during the night time, left his wife and her sister at home in perfect health on Friday. The house, it seems, was a new one, and very damp, and with the intention of drying the room the women put a fire in a large kettle in their bedroom, which had no grate or chimney. They went to bed, leaving the fire burning, and in the morning both were found suffocated.—*Cambria Daily Leader.*

THE ABORIGINES PROTECTION SOCIETY AND THE KIDNAPPED POLYNESIANS.—The committee of this society recently memorialised Lord Stanley on behalf of numerous natives of Polynesia, who are still held as slaves in the guano islands of Peru—where, as the committee state, the labour is "at once deadly, loathsome, and unintermittent." The exposures of the Polynesian slave-trade which were made three years ago induced the Governments of England and France to remonstrate with the Peruvian authorities, and the latter promised not only to abandon the traffic, but to send back the captives to their own country. This, however, it appears, has only been partially done, nine hundred persons who were known to the London Missionary Society's agents being still missing. The Aborigines Protection Society requested Lord Stanley to address such friendly remonstrances to the Peruvian Government as would induce it to carry out in good faith the promise made to Lord Russell three years ago. His lordship has, in reply, informed the secretary of the society that her Majesty's Acting Chargé d'Affaires in Peru will be instructed to report as to the existing state of things in that country with regard to the condition of the labourers imported from the Polynesian islands.

WORKING MEN'S CLUB FESTIVAL.—On Tuesday evening a festival in connection with the Working Men's Club and Institute Union was held in the lecture-room of the Agricultural Hall, Islington. The hall, which is capable of holding upwards of 600 persons, was filled with working men and their families, their appearance being creditable in a high degree. The chair was occupied by Mr. M'Cullagh Torrens, M.P., and on the platform were several friends of the movement, which has for its object the intellectual culture and social improvement of the working classes. The programme of the evening's entertainment consisted of songs, instrumental solos, and recitations, the performers being members of the club, and the choruses being rendered principally by the female relatives of the members. An excellent amateur band played several popular overtures. The chairman, when a portion of the programme had been gone through, addressed the meeting, and said he believed working men could do more good for each other if they found an economical and pleasant way of proving they could help each other than could be effected by any amount of mere class routine or class instruction. The working classes should convince the middle classes that they could not be in any more instructive company than in that of those who lived by skilled labour. What was required was to bridge over the gulf that the mere possession of money was digging in the midst of society—to bridge over the chasm between labour and capital. They lived in a time when it seemed to be the interest of a section of the State to make it odious, hateful, and a matter of reproach to vindicate the worth, intelligence, and perseverance of those who lived by labour, and it therefore became the duty of those who abhorred that species of political vilification to take every legitimate opportunity of protesting against visiting upon classes the sins of individuals. The working man would never be in that position they all wished to see him placed in until he can show his fellow man that he is every day more and more worthy to be entrusted with political rights and privileges, and more capable, by improvement, of

exercising them for the common weal. The Rev. H. Solly, having explained the object of the club, said if the working classes desired an extension of the franchise, they would be much more likely to obtain it by endeavouring to enter into that inheritance of education, knowledge, and refinement which thousands of their fellow countrymen were yearning to give them. At the conclusion of the festival a vote of thanks was accorded to the chairman.

### Cleanings.

There are ninety-one new applicants to be admitted attorneys next term, and thirty renewed notices.

At the Derby sessions, on Thursday, a woman was sentenced to four months' imprisonment for selling a compound of flour and dripping for fresh butter.

A Mormon bishop, who died recently at Salt Lake City, left eleven wives and forty-seven children to mourn his loss.

It is calculated that the cost of the proposed new sanitary improvements of Edinburgh would amount to 306,995*l*.

On the Boston and Worcester Railway, in the United States, ministers of religion are allowed to travel at half-price.

Why is a selfish friend like the letter P?—Because, though he is the first in pity, he is the last in help.

Why are British cattle becoming pauperised?—Because they can't go anywhere without an order of removal.

It is stated that Chamber Hall, near Bury, Lancashire, the birthplace of Sir Robert Peel, has recently become a Baptist College.

Miss Cummins, the author of the well-known novel, "The Lamplighter," recently died at Dorchester, near Boston, after a long illness.

In *Bell's Life of Saturday*, the striking fact is mentioned of 15,000*l*. passing annually through its hands as stakeholders for the various pugilistic and pedestrian matches mentioned in its pages.

FROM THE FAR WEST.—An American paper states that the proposition made to send from California a section of the "Original Big Tree" to the world's fair at Paris is impracticable for want of a saw long enough to cut it. The cutting would require a saw forty feet long.

Mr. Home, the Spiritualist, has, it is stated, received 20,000*l*. from an octogenarian lady of Spiritualistic tendencies on his consenting to become her adopted son, and assume the name of Lyon. The remainder of her large fortune is also devised to him.

Mr. Joseph Sherwood, organist of the Presbyterian chapel, York, is, we are informed, the successful competitor for the 5*l*. prize offered by the proprietors of the *Musical Standard* for a new setting to the hymn, "Sun of my soul," commonly known as Keble's Evening Hymn. More than 400 manuscripts competed for the prize.

Last February twelvemonth Mr. Dale, the gardener of the Middle Temple, London, obtained and deposited in the little pond in the Temple Gardens a small quantity of salmon ova; and so well as this thrived that now a really considerable number of salmon fry—some of them eight inches long—may be seen sporting in the waters of the fountain.

KEEPING HER WORD.—Miss Caroline Brewer, aged about seventy years, died in the almshouse in Portland, Maine, on the 28th ult. She had been an inmate of the house for the last thirty-five years, and had not spoken a word in all that time. Having been disappointed in love in early life, she made a vow never to speak another word, and she religiously kept her vow till her tongue was paralysed in death. —*New York Times*.

Mr. Beresford Hope, M.P., states, in a letter to the *Builder*, that the celebrated enigma on the letter "H" was written in 1816, at his father's seat, the Deepdene, Surrey, by Miss Catherine M. Fanshawe, a well-known literary spinster of the past generation. The first line runs in Miss Fanshawe's original—"Twas in Heaven pronounced, and 'twas whispered in Hell."

ARCHBISHOP WHATELEY'S BON MOTS.—A lady from China who was dining with the Archbishop told him that English flowers reared in that country lose their perfume in two or three years. "Indeed!" was the immediate remark, "I had no idea that the Chinese were such de-scent-ers." When dining with a friend in Worcester College a trifling incident brought out one of his happiest *bon-mots*. There were some medlars on the table, and his host regretted that he had tried in vain to procure also some services (*Pyrus domestica*, a fruit which grows wild in Kent and Sussex, and is there called "chequers.") One of the company asked the difference between a "service" and a "meddler," to which Mr. Whately replied, "The same kind of difference as that between *officium* and *officiosus*."

THE LAST OF THE PLANTAGENET KINGS.—"W. B. B. S." writes:—"Some seventeen years ago I was at school in the village of Appleby, Leicestershire, no great distance from Bosworth Field. With other schoolboys I was a pretty frequent customer of a Mrs. Jordan, who was a maker of the delicious 'wake cakes,' for which the place is or was famous. At her cottage I several times saw a very curious relic—viz., what she called 'King Dick's bed,' which had been in her family time out of mind, and on which, village tradition said, Richard III. slept at Bosworth the night before his last battle. It was a large bed of green velvet and tapestry, and was looked upon by the good woman with feelings half of horror and half of veneration. Some Leicestershire antiquaries may be able to corroborate my statement." [It is

stated that this relic is now in the possession of Mr. W. P. Herrick, Beaumanor Park, Loughborough.]

THE RULING OCCUPATION STRONG ON SUNDAY.—In an Episcopal church in the north, not one hundred miles from Keith, a porter employed during the week at the railway-station does duty on Sunday by blowing the bellows of the organ. The other Sunday, wearied by the long hours of railway attendance, combined, it may be, with the soporific effects of a dull sermon, he fell sound asleep during the service, and so remained when the pealing of the organ was required. He was suddenly and rather rudely awakened by another official when apparently dreaming of an approaching train, as he started to his feet and roared out, with all the force and shrillness of stentorian lungs and habit, "Change here for Elgin, Lossiemouth, and Burghhead!" The effect upon the congregation, sitting in expectation of a concord of sweet sounds, may be imagined—it is unnecessary to describe it. —*Dumfries Courier*.

### Obituary.

DR. CONQUEST, the well-known physician, died last week at his country residence at Shooter's-hill. The deceased, who was seventy-seven years of age, was formerly lecturer on midwifery at St. Bartholomew's Hospital. He wrote a pamphlet on "The Use and Abuse of Money," the publication of which led to his giving a prize of 100 guineas for the best essay on the subject. This resulted in the publication of "Mammon," by the Rev. Dr. Harris, a work which excited some interest and obtained a large sale. He also published a work entitled, "Outlines of Midwifery," which has passed through six editions in this country, and has been translated into the French, German, and Hindustanee languages. Dr. Conquest was also the author of a revised edition of the Bible, generally known as "the Bible with 20,000 emendations."

MR. JOHN PRIESTMAN, OF BRADFORD.—Mr. John Priestman, an eminent member of the Society of Friends, died on Monday at his residence at Wheatley-hill, Bradford. Mr. Priestman was born at Thornton, near Pickering, 1805, and came to Bradford in 1824, where he carried on business—first, for many years as a corn-miller, and latterly as a manufacturer. He was an ardent and steadfast Liberal, and was once or twice invited by friends and admirers (though he declined the intended honour) to become a candidate for the representation of Bradford. He took a deep and active interest in every object for the promotion of the political, the social, the moral, and the religious elevation of his fellow-townsmen, and his removal from amongst them will be long and deeply felt. —*Manchester Examiner and Times*.

### Births, Marriages, and Deaths.

#### BIRTH.

STUNT.—October 19, at 75, Camberwell New-road, S., the wife of Alfred Stunt, Esq., of a daughter.

#### MARRIAGES.

ROWE—WIDDINGTON.—October 17, at Wallis-street Congregational Chapel, South Shields, by the Rev. Edwin Baker, the Rev. D. W. Rowe, of Morley, near Leeds, to Frances Elizabeth Widdington, of South Shields.

FORREST—SCOTT.—October 17, at Rusholme-road Chapel, Manchester, by the Rev. A. Thompson, M.A., John Burgess, only son of the late Mr. John Forrest, of Altrincham, to Mary Ann, eldest daughter of Mr. William Scott, of Manchester.

TATE—COOK.—October 18, at the Baptist chapel, Houghton Regis, Beds, by the Rev. G. H. Davis, brother-in-law of the bride, W. Tate, Esq., son of the late Rev. W. Tate, of Ashby-de-la-Zouch, to Martha Elizabeth, youngest daughter of J. Cook, Esq., Great Bramingham, Beds.

BREAR—EDMONDSON.—October 18, at Zion Chapel, Halifax, by the Rev. B. Dale, Mr. William Brear, to Sarah Ellen, youngest daughter of Mr. Thomas Edmondson, all of Halifax.

PUGH—OWEN.—October 18, at Claremont Chapel, Pentonville, London, by the Rev. W. Guest, Hugh Pugh, Esq., of Talcymra, Pwllheli, North Wales, to Elizabeth, daughter of Hugh Owen, Esq., of Barnsbury, London.

CONOLLY—GOWER.—October 18, at the Metropolitan Tabernacle, Newington, by the Rev. C. H. Spurgeon, Mr. William Conolly, of Leadenhall-street and Walworth, to Elizabeth Emily, youngest daughter of John Gover, Esq., of Eagle Cottage, New Kent-road.

ROBINSON—HAIGH.—October 18, at the Independent chapel, Honley, by the Rev. H. Hustwick, Joshua James, eldest son of James Robinson, Esq., to Ada Louisa, second daughter of Richard Haigh, Esq., all of Honley.

FOSS—ROBINSON.—October 20, at the Old Meeting House, Kidderminster, by the Rev. John Marsden, Mr. William Foss, late of Hitchin, Herts, to Mary, second daughter of Mr. George Robinson, of Chapel Milton, Chapel-on-le-Prith, Derbyshire.

MORGAN—PARSONS.—October 20, at the Presbyterian church, Bristol, by license, by the Rev. Matthew Dickie, Mr. William J. Morgan, to Mary Ann, daughter of Mr. Thomas Parsons, Norfolk-street, St. Paul's, Bristol.

FOWLER—FERGUSON.—October 23, at Paddington Chapel, Marylebone-road, by the Rev. G. D. Macgregor, assisted by the Rev. William Lewis, of Weymouth, the Rev. Joseph Fowler, of Little Waltham, Essex, to Alice Phoebe, fourth daughter of Daniel Ferguson, Esq., of Brondesbury Villa, Kilburn.

WADDINGTON—ARCHER.—October 23, at Commercial-street Chapel, Northampton, by the Rev. E. T. Prust, Robert, youngest son of Mr. Thomas Waddington, Leicester, to Eliza, eldest daughter of Mr. W. Archer, Northampton.

MITCHELL—SANDERSON.—October 24, by license, at the new Baptist Chapel, Goodshaw, Lancashire, by the Rev. W. G. Fildes, John Mitchell, of Crawshaw Booth, to Alice Ann, eldest daughter of Mr. James Sanderson, Goodshaw. This being the first marriage in the above chapel, the bride and bridegroom were presented with a handsome Bible.

MORGAN—BUCKLEY.—Oct. 25, at Sion Chapel, Halifax, by the Rev. B. Dale, Mr. John Lewis Morgan, of Kidderminster, to Elizabeth, eldest daughter of Mr. George Buckley, of Halifax.

RATOLIFFE—GAUKROGER.—Oct. 25, at Sion Chapel, Halifax, by the Rev. B. Dale, Mr. Wm. Sugden Ratcliffe, to Miss Mary Hannah Gaukroger, both of Halifax.

SMITH—SUTCLIFFE.—Oct. 25, at Harrison-road Chapel, Halifax, by the Rev. J. G. Gray, Mr. James Smith, boot manufacturer, to Ruth Hannah, eldest daughter of Mr. Joseph Sutcliffe, all of Halifax.

ARMITAGE—DICKINSON.—Oct. 25, at Brunswick Chapel, Huddersfield, by the Rev. Marmaduke Miller, Edward, youngest son of Samuel Armitage, Esq., the Abney, Shepley, to Sarah, second daughter of Benjamin Dickinson, Esq., Fitzwilliam-street, Huddersfield.

HEYS—EDWARDS.—Oct. 29, at the new Baptist Chapel, Goodshaw, Lancashire, by the Rev. W. G. Fildes, George Heys, of Goodshaw, to Margaret Edwards, of Love Clough.

HART—KING.—Oct. 29, at the Independent Chapel, Tanbridge, by the Rev. J. B. M'Crea, M.A., Mr. William Hart, of New Cross, to Louisa King, youngest daughter of Mr. Charles King, of Waterbeach, Cambridgeshire.

#### DEATHS.

CLARKE.—Oct. 18, at 4, Crookherbtown, Cardiff, aged 22 years, Miriam, wife of Mr. W. C. Clarke.

LONSDALE.—Oct. 18, at Hope Cottage, Ventnor, from disease of the heart, Mr. David Lonsdale, of Aldgate, in his 66th year. Friends will kindly accept this intimation.

STONIER.—Oct. 18, Mary Jane, youngest daughter of Mr. George Stonier, of Lower Broughton, Manchester, in the 21st year of her age.

KIPLING.—Oct. 23, Mr. Robert Kipling, of Brixton, and formerly of Wood-street, Cheapside, in his 69th year.

CONQUEST.—Oct. 24, at his residence, The Oaks, Plumstead-common, Kent, J. T. Conquest, Esq., M.D., F.L.S., &c., late of Finsbury-square, aged 77. Friends will please accept this intimation.

BAREFOOT.—Oct. 24, at his residence, 136, Upper-street, Islington, Mr. William Pemberton Barefoot, aged 42.

COOMBS.—Oct. 27, at Hastings, Florence Jessie, second daughter of the Rev. J. W. Coombs, of Forest Hill, aged 20 months.

### Money Market and Commercial Intelligence.

City, Tuesday Evening.

The Bank directors at their last court-day maintained the rate of discount at  $\frac{4}{2}$  per cent., although the market rate remains at least  $\frac{3}{4}$  per cent. below that of the Bank minimum. At Paris, the minimum Bank rate is at 3 per cent., and the market rate  $\frac{3}{4}$  per cent. The Bank of Berlin has reduced its rate from 5 per cent. to  $\frac{4}{2}$ .

The reserve of the Bank of England stands at 7,677,638*l*., having increased during the week 630,870*l*.. The bullion has reached the large figure of 16,395,358*l*., being an increase in the same period of 261,995*l*..

Consols stand at 89 $\frac{1}{2}$  to  $\frac{1}{4}$  for money, and 89 $\frac{1}{2}$  to  $\frac{3}{4}$  for the account, having fallen a point during the week.

In railways, Metropolitan, and Manchester, Sheffield and Lincolnshire, have fallen. The Indian guaranteed lines have risen, in consequence of the favourable traffic returns of the Great Indian Peninsula, which now pays its 5 per cent. dividend from its own earnings.

The Turkish Loan has gone up, in consequence of the Turkish Government having given security to the Ottoman Bank for the future punctual payment of the interest on its foreign loans.

The Victoria Government is in the market for a loan of 850,000*l*. at 6 per cent. The money is to be devoted (1) to the completion of the State railways; (2) towards the works of defence necessary for the protection of the colony against invasion; and (3) towards the construction of works for supplying water to various districts in Victoria.

The trade and navigation returns for the month of September, tell of the effects of the late monetary pressure in the serious decline of the amount of imports. Last year the imports for the month of September were 22,075,088*l*., as against 15,444,002*l*., for the present year, being a fall of 30 per cent. Notwithstanding the anticipations of a deficient harvest, the imports of wheat for the month are scarcely more than one-half of what they were in September, 1865. This anomaly can be explained in only one manner—viz., by the obstacles thrown in the way of the importers of grain, by the difficulty of procuring banking accommodation, or the exorbitant rate at which, in the event of such accommodation being accorded, it was alone procurable.

The exports in September were also less, by about 650,000*l*., than in September, 1865. A high rate of discount, however, often stimulates exports while it invariably checks imports.

#### BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Oct. 24.

#### ISSUE DEPARTMENT.

Notes issued	....	£30,419,540	Government Debt	£11,015,100
			Other Securities	.. 3,984,900
			Gold Coin & Bullion	15,419,540
		£30,419,540		£30,419,540

#### BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (Inc. dead weight annuity)	£12,191,420
Reserve	..... 3,232,700	Other Securities	.. 21,653,187
Public Deposits	.... 3,218,291	Notes	..... 6,701,890
Other Deposits	.... 18,764,056	Gold & Silver Coin	1967,818
Seven Day and other Bills	..... 686,264		
	£40,404,311		£40,404,311

Oct. 25, 1866.

W. MILLER, Chief Cashier.

HOLLOWAY'S PILLS.—Prostration of Strength.—When the system is weak and the nerves unstrung disease is certain to present itself unless some purifying and strengthening means be resorted to to avert the threatening mischief. In such cases no treatment can equal the treatment by these excellent Pills, no other plan can be pursued so well devised for ejecting all impurities from the blood without straining or weakening the constitution. Holloway's Pills so fortify the stomach and regulate the liver that they raise the capability of digestion and thus create new power. This is the reason why Holloway's Pills have gained their present popularity, and why they have been lauded throughout the globe as a fresh source of life and strength.—[ADVT.]

## Markets.

## CORN EXCHANGE, LONDON, Monday, Oct. 29.

There was a fair supply of wheat fresh up this morning from Essex and Kent, for which factors demanded advanced rates. This checked business, and up to a late hour the stands were not clear, although the millers might have supplied themselves on terms about equal to those current on this day se'night. For foreign extreme rates were demanded, and it met with a fair sale. Barley of all sorts in good demand, at the full recently realised, and holders firm. Beans and peas steady. The arrivals of oats for the week was good, the bulk being from Russian ports. This article being proportionately cheaper than any other of the trade, was held for more money to-day, and there was a fair steady inquiry, at an advance in some instances of fully 6d. per qr. on the rates of Monday last.

## CURRENT PRICES.

WHEAT—		Per Qr.		PEAS—		Per Qr.	
		s.	s.			s.	s.
Essex and Kent,				Grey .. ..		33 to 35	
red, old .. ..		50 to 56		Maple .. ..		35 38	
Ditto new .. ..		44 51		White .. ..		37 40	
White, old .. ..		56 62		Boilers .. ..		38 40	
" new .. ..		50 56		Foreign, white ..		38 40	
Foreign red .. ..		48 52					
" white .. ..		62 62		RYE .. ..		26 28	
BARLEY—				OATS—			
English malting ..		31 36		English feed.. ..		21 26	
Ochevalier .. ..		38 42		" potatoe .. ..		26 31	
Distilling .. ..		27 31		Scotch feed .. ..		23 27	
Foreign .. ..		20 27		" potatoe .. ..		26 31	
MALT—				Irish black .. ..		20 25	
Pale .. ..		54 67		" white .. ..		21 26	
Ochevalier .. ..		64 68		Foreign feed.. ..		21 25	
Brown .. ..		48 58					
BEANS—				FLOUR—			
Ticks .. ..		42 44		Town made .. ..		47 50	
Harrow .. ..		44 47		Country Marks ..		36 39	
Small .. ..		47 51		Norfolk & Suffolk		34 36	
Egyptian .. ..		37 43					

BREAD.—LONDON, Monday, Oct. 29.—The prices of wheaten bread in the metropolis are from 8½d. to 9d.; household ditto, 7d. to 8d.

## METROPOLITAN CATTLE MARKET.

MONDAY, Oct. 29.—The total imports of foreign stock into London last week amounted to 15,023 head. In the corresponding week in 1865 we received 22,946 head; in 1864, 15,332; in 1863, 13,625; in 1862, 10,421; in 1861, 11,423; in 1860, 8,509; and in 1859, 4,513 head. There was a large supply of foreign beasts on sale here this morning; yet the demand ruled steady, on higher terms. The show of foreign sheep was moderate; of calves limited. The arrivals of beasts fresh up this morning from our own grazing districts were moderately good, and in fair average condition. The supply from Ireland was very limited, and there were no arrivals from Scotland. All breeds of beasts commanded a steady sale, at an advance in the quotations, compared with Monday last, of from 2d. to 4d. per 8lbs. The general top quotation was 5s. 4d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received 1,700 Shorthorns, &c.; from other parts of England, 400 various breeds; and from Ireland, 50 oxen and heifers. The supply of sheep was limited, and the quality of most breeds was only middling. All descriptions of sheep were in good request, owing to the favourable change in the weather, and the upward movement in prices in the dead markets, at 2d. to 4d. per 8lbs. advance in the quotations. Prime Downs and half-breeds changed hands at 6s. to 6s. 4d. per 8lbs. There was a good demand for calves—the show of which was moderate—on higher terms—viz., from 4s. 4d. to 6s. 4d. per 8lbs. Pigs commanded more attention, at 2d. per 8lbs. more money. Prime small porkers sold at 6s. 2d. per 8lbs.

## Per 8lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.		
Inf. coarse beasts,	3	6	to	3	10	Prime Southdown	6	0	to	6	4
Second quality	4	0		4	6	Lambs	0	0	0	0	0
Prime large oxen,	4	8		5	0	Lgs. coarse calves	4	2	4	10	4
Prime Scots, &c.,	5	2		5	4	Prime small	5	0	5	4	0
Coarse inf. sheep,	3	10		4	2	Large hogs	4	0	4	6	0
Second quality	4	4		5	2	Neat sm. porkers	4	8	5	2	0
Pr. coarse woolled	5	6		6	0						
Quarter-old store pigs,	80s.					to 84s. each.					
	21s.					to 25s.					
						Suckling Calves,					

Quarter-old store pigs, 80s. to 84s. each. Suckling Calves, 21s. to 23s.

## NEWGATE AND LEADENHALL, Monday, Oct. 29.

The supplies of meat on offer in these markets to-day are very moderate; and the trade is firm, at a general advance in the quotations of from 2d. to 4d. per 8lbs. The imports of foreign meat last week were 473 packages and 447 baskets from Rotterdam, and 100 packages from Hamburg.

## Per 8lbs. by the carcass.

	s. d.	s. d.		s. d.	s. d.
Inferior beef .	3	2 to 3	6	Small pork .	4 9 to 5 4
Middling ditto .	3	8	4 2	Inf. mutton .	3 4 4 2
Prime large do.	4	2	4 4	Middling ditto .	4 4 4 8
Do. small do..	4	4	4 8	Prime ditto .	4 10 5 0
Large pork .	4	0	4 6	Veal . . . .	4 2 5 2

## COVENT ARDEN, LONDON, Saturday, Oct. 27.

Supplies of both home-grown and continental produce are well kept up; but business is anything but brisk. Grapes, both black and white, from Lisbon may still be had at from 1s. to 1s. 6d. per lb. Kent cob nuts have slightly advanced in price. Pears consist of Marie Louise, Gansel's Duchesse d'Angoulême, Louise Bonne of Jersey, and Gratioli. Apples are sufficient for the demand. Pineapples and hot-house grapes are also plentiful. Vegetables continue abundant. Portugal onions realise from 6s. to 12s. per 100. Flowers chiefly consist of orchids, asters, dahlias, calceolarias, pelargoniums, fuschias, balsams, cockscombs, mignonette, and roses.

PROVISIONS, Monday, Oct. 29.—The arrivals last week from Ireland were 2,050 firkins butter and 2,372 bales bacon, and from foreign ports 22,402 casks, &c., butter, and 1,140 bales of bacon. The Irish butter market ruled very quiet, and but a limited business transacted, prices being in favour of buyers. Foreign met a steady sale. In the bacon market there was a dull demand, and sales being pressed, prices rapidly declined 4s. to 5s. per cwt.; quotations ranged from 66s. to 68s. landed, according to quality, weight, &c.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 29.—Fine parcels of potatoes move off freely; but in inferior produce very little business is passing. The supplies on sale are moderately extensive. The foreign arrivals last week were 140 tons from Dahouet; 50 bags from Dantzio; 2 Antwerp; 8 Bremen; 6 bags and 20 baskets from Rotterdam; 347 sacks Dunkirk; 27 Ostend; and 2 casks from Hamburg. Yorkshire Regents, 70s. to 90s.; Flukes, 80s. to 100s.; Kent and Essex Regents, 50s. to 100s.; Rocks, 70s. to 100s.; Scotch Regents, 70s. to 100s. per ton.

BOROUGH HOP MARKET, Monday, Oct. 29.—Our market continues steady; and although the business transacted during the past week has been confined chiefly to the execution of orders on hand, prices are maintained with great firmness; and an increased demand has been noticed in yearlings and olds, as also in Americans of early dates. In the continental markets we have no alteration of any im-

portance to report. New York advices to the 16th instant report the hop market as very firm; with a short supply of prime samples on offer, for which 60c. to 65c. are asked. Our currency is now as follows:—Sussex, 140s. to 168s.; Weald of Kent, 140s. to 175s.; Mid and East Kent, 160s. to 220s.; Farnham and Country, 160s. to 228s.; Yearlings, 90s. to 140s. The imports of foreign hops into London last week were 295 bales from Antwerp, 227 from Boulogne, 83 from Calais, 24 from Dunkirk, 36 from New York, 28 from Ostend, 138 from Hamburg, 182 from Rotterdam, 45 from Bremen, and 193 bales from St. Petersburg.

SEED, Monday, Oct. 29.—There was scarcely any supply of English cloverseed, and prices were pointing upwards generally. Foreign red samples were held for very high prices, and not many showing. White cloverseed is extremely dear, and few sellers of fine. White mustardseed remains dull; the leading houses having got their supply, there is no anxiety to make more purchasers, and those holders who stood out too long must submit to very moderate rates. Canaryseed of fine quality remains dear. Winter tares were taken in small parcels, at former quotations.

WOOL, MONDAY, Oct. 29.—The market is but moderately supplied with all kinds of wool since our last report. The transactions for home continue on a limited scale, whilst the demand for export to the continent next to nothing is doing. In prices, no change has taken place. The next public sales of colonial wool, at which about 70,000 bales (one-half being Cape) will be offered, are looked forward to with much interest.

OIL, Monday, Oct. 29.—Linseed oil is quiet, at 40s. per cwt. on the spot. Rape oil is a dull inquiry. Olive, cocoonut, palm, and fish oils, however, are steady. Turpentine is firm, at late quotations.

TALLOW.—LONDON, Monday, Oct. 29.—The tallow trade is quiet, at prices without material change from the close of last week. F.Y.C. is quoted at 44s. 3d. per cwt. on the spot. Town tallow commands 43s. 3d. net cash. Rough fat has fallen to 2s. 2½d. per 8lbs.

COALS, MONDAY, Oct. 29.—Market heavy, at last day's rates. Hetton's 22s. 3d.; Haswell, 22s. 3d.; West Hartlepool, 22s.; East Hartlepool, 22s.; Kelloe, 21s.; South Hettons, 22s. 3d.; South Hartlepool, 21s.; Caradoc, 21s. 6d.; Belmont, 20s. 9d.; Hetton Lyons, 19s. 3d.; Holywell, 17s. 6d.; Thornley, 20s. 6d.; Hartley, 17s. 6d.; Eden Main, 20s. 6d. Fresh ships, 68; 28 screw steamers; total, 91. 55 ships at sea.

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